

The Contemplation of
Mankinde, contayning a sin-
guler discourse after the Art of Phi-
siognomic, on all the members and
partes of man, as from the heade to the
foote, in a more ample maner
than hytherto hath beene pub-
lished of any.

In the place next after the Chapter of the fore-
head, hath the Phisiognomer added a proper
Treatise of the signification of sundrie
lines seene in most mens foreheads:
which in sundrie disputations
with a skilfull Jew, he at
the last obtayned.

In the worke also hath the Phisiognomer lear-
nedly placed for instruction sake, manye
straunge and rare examples that
he knewe and iudged in
his tyme.

In the ende is a little Treatise added of the signi-
fication of Moles, seene in any member
or part, eyther of the man or wo-
man, written by a worthe
Grecian named
Melampus.

All which, englished by Thomas Hyll,

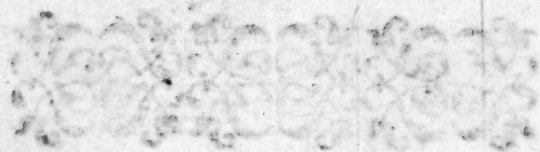
1571.

*The glorie of the Honourable,
is, the feare of God.*





q. j.



A.P.

The Epistle

dutie of euery good and well disposed minde to searche oute the excellent woorkes, and secretes of nature, so farre forth as the almightye power and heauenly gouernoz doth permit and suffer him, and therein to note and consider the magnificencie and wisdome of the highest workeman: the which very bright shall shine out, and as apparauntlye be seene in the least and smallest creatures, as in the greatest and largiest bodies. The learned Aristotle in his booke De animalibus, diligentlye beholding and considering the two small beasts, the Bee and the Ante, doth not a little marueyle at their diuine workmanship and cunning. But to be brieve, there is nothing contained in the excellent frame and Theatre of this worlde, that requireth not great admiration, and the same of purpose appointed, for the only vse of nature, therefore in times past among the

The Epistle

218
auncient Philosophers, it was an
vndoubted principle taught in their
schooles, that all things were formed
and made vnto some certaine ende
and purpose. This mighty wisdom
of God, although it doth most boun-
tifully shewe and expresse it selfe in
euery worke, yet in mans nature,
which farre excelleth all other in
dignitie and worthynesse, and in
whiche the singular impressions of
God are decerned, it doth offer all
thinges to consideration and shewe
more plainly, more cleare, and more
abundaunt. This well vnderstoode
and known to the auncient students
of wisdom, did preferre mans na-
ture to be considered before all o-
thers; and in the same they asmuch
marueiled at the great diuersitie and
disposition of minds, as at the linea-
mentes of the bodye. And they both
carefully and diligently endeuoured
to appoynt euery condicion and qua-
litie

To the Noble and Right
worthy prince, Thomas Duke
of Norfolke, Earle Marshall of Eng-
lande, and Knight of the honorable
order of the Garter.



S Man the ex-
cellentest Creature,
doth confesse the Al-
mightie to be the au-
thour and framer of
the whole worlde,
with all things contayned therein, e-
uen so of duetie must hee faithfullye
graunt, God to be the fountaine and
spring of all wisdomme and know-
ledge, out of which, this science and
Arte of Physiognomie (as a part of
Philosophie) hath hir proceeding, for
if a man diligently beholde, not only
the sundry and variable formes and
shapes of living creatures, but also
¶.iii. the

The Epistle

the forme & fashion of man himself, shall wel perceyue such marueplous differences of countenances, such diuers lineaments of the body, & they all greatly differing one frō another, so that man maye not, nor ought to attribute it to hap, casualtie, or fortune, but onely to the great prouidence and will of almighty GOD, which extends it selfe vnto the numbring of the heares of mans heade, as our sauour witnesseth in the Euangelist S. Mathevy. And therefore it is no absurde thing to affirme those small and little lineaments appearing on sundrye parts of mans bodye, by God to be appointed, for the great comfort and behoofe of mans nature, to thende he might enioy the perfite vse, and full knowledge of them. And althoughe the weakenesse of mans nature be such, as it cannot redily attaine the knowledge of them, yet it is the part and
dutie

The Epistle

boztyng to vs, sundry Pamphlets of
this Art, extant in manye places, in
which, it may evidently appeere, how
much it hath bene accounted and es-
teemed in times past. For the skilfull
Antenor (by the report of Homere)
being a man expert in the Arte of
Phisiognomie, tooke vppon him to
consider, and diligently to beue, the
personages and formes both of the
couragious Vlysses & Menelaus, pro-
nouncing the one in condicions & na-
ture, farre differing from y other. Me-
nelaus, sayth he, was a person of febe
wordes, yet graue & wise in counsel,
but the iolly Vlysses for his proude
shewe and boasting in wordes, did he
pronounce like to y winter snowes.
Seeing this knowledg hath so long
time bene obserued and exercised of
so excellent and famous men, what
shall it let or stave me, not to applye
my study and penne thereto, and the
rather for that it is lawfull for every
man

The Epistle

man to decerne, as farre as he can,
the qualitie and condicions of the
hart : seeing the secret matters lying
deepe in the brest, are many times
betrayde by the outward gestures,
what singular comoditie the know-
ledge of this Arte bringeth with it,
may euidently appeare in this, that
oftentimes men happening into ac-
quaintances and friendshippes, such
as they suppose to be most friendly,
most sounde, and most faythfull : for
the more parte are founde dissem-
blers, vnfaithfull, turnecotes moste
hurtfull, and most peruerse in their
doinges. And without this Arte, a
man can not so well detect their fals-
hoode and doings, as to find out and
know Ther sites from the mighty He-
ctor, or the effeminate Vlysses & sub-
till Catiline, from the woorthie Fabius
and Camillus. If euer this were in
any age a necessary science, then no
doubt in this our tyme, being moste
per-

The Epistle

litte, his proper body, and to ech body
contrarywise, his proper qualities
and condicions, thereby to obtayne
and purchase the truth. The aunci-
ent Poete Homere tooke vppon him
liuely to describe that worthy Ther-
sites, in comparing his maners and
condicions to the notes sene on his
body. The lyke also did Dares Phry-
gius in his long Catalogue of noble
Hiers, where he cunningly applyed
their condicions with their formes
and lineamentes sene. This Dares
wrote that the valiant Aeneas was
well coloured of body, tending vnto
a rednesse, in personage square set,
hauing cheerefull and smyling eyes,
and these somewhat declining to a
blacknesse, and therfore Dares repo-
seth him eloquent, gentle, friendlye
of behauiour, wittye and politike in
his counsels, pleasant at times, va-
liant in his attempts, and vertuous.
The iolly warriar Antenor, he descri-
beth

The Epistle

20108
beth to be talle of stature, slender in
bodye, in his members nimble and
quicke, and therefore iudged to be
warie, and craftie in his doinges.
But the valiant Achylles is described
to be bigge and large breasted, fayre
spoken, gentle, strong membred, and
with great strength of the armes, ha-
uing a curled heade, a cherefull or
smyling countenance, and the heares
of the heade of a browne Chest nut
colour, by which notes, he was iud-
ged not only fierce in armes, but al-
so of great courage, mixed with cur-
tesie & liberalitie. Many moe exam-
ples of antiquity might here be alled-
ged, were it not that I thinke these
sufficient for our turne, to note the
antiquitie of comparisons, betwene
the bodily formes & lineaments, and
betwene their dispositions, courage,
and wit: Like to these, many may be
read & seene in Aristotle, Suetonius &
other of the Poets, who haue left in
wry-

The Epistle

If Pompeius had vsed this diligence in beholding and considering the countenance, hee woulde not so lightly haue credited, and bene seduced by Achylles and Septimus, nor the valiant Cesar had happened into the hands of Brutus and subtile Cassius, by whome they and their company were lamentably murthered. Further, this Art procureth no final commoditie and profite to Schoolemaysters, in searching out & knowing the aptnesse and pregnancie of their scholars vnto learning. For if they deale like honest and faythfull tutors, they ought to receyue none into their schoole to be instructed in learning and Arts, contrary to their capacitie, but rather followe the example of Apollonius Alabandensis, that deuine and rare Schoolemaster, of whom Cicero writeth in his booke De Oratore. This man (sayth he) although he customablye reade
and

The Epistle

and taught schollers for a stipende
and gayne, yet would he suffer none
bnder him, to lose their tyme, if hee
perceyued their wittes vnapt to at-
tayne Oratozve : but rather wylled
them to leaue of and cease that stu-
dy, and to follow that skill and Arte
that he knew and saw them inclyned
vnto. Which example if our schoole-
maysters and tutozs would indeuoz
to practyse and followe, we shoulde
then enioy and haue many more ex-
cellent scholers, in all laudable stu-
dies & Artes, than at these daies are
knowne to be. Here I thinke it good
tyme to ende, not meaning to wade
oz proceede any further in the infinit
prayles of so singular an Art, therby
to hinder your honors graue & seri-
ous studies, with this my rud & sim-
ple worke, the which although it be
not worthe to craue the protection
of so Noble a personage, yet am I
(the authoz thereof) bolde to intrude
and

The Epistle

peruerse and wicked, it is most profitable and necessary. For who doth not see in our dayes, how the impudent Therfites, the subtill Vlysses, and the most seditious Catiline, do rage. For this cause most prudently were appoynted in times paste (as some report) in the Courtes of kings, and noble Princes, certain learned men able to discover the facts and minds of their subiectes, souldiers, and others conuersant about them. The learned Aristotle in his booke of gouernement, willeth that comely men be chosen in office and made Magistrates, and not mishapen and deformed. In another place he admonisheth men to beware of those persons, which are marked by nature, according to the common opinion of men: an euill fauoured and crabbed countenance, doth euermore yelde vntoward condicions. For by the agreement of all wryters, the countenance

The Epistle

nance is evermore a bewrayer of the minde, and Martiall in his twelfth booke describeth by these signes and notes, his pieuish Zoilus and wicked backbytér, in two proper verses.

*Crine niger, ruber ore, brevis pede, lumine laesus,
Rem magnam praestas Zoile, si bonus es.*

These englished, are thus much in effect.

Thy heares are black, thy fete be short,
purblind to, vvith bearde readde,
A good deede do (the Prouerbe sayth)
and then cut of thy headde.

The Græke Poet Agadius, described also a certaine limping or halting person in this sort,

χωλὸν ἔχεις τὸν νοῦν ὡς τὸν πόδα καὶ γὰρ
ἀληθῶς,

εἰκόνα τῶν ἐντος σὴ φύσις ἐκτὸς ἔχει.

Which may thus be translated.

VVhy doste thou limpe and halt,
thy minde is lame I see,
These outvvard signes are tokens plain
of secreete yll in thee.

If

The Epistle

and thrust it vppon your Grace, to
thintent that through your Graces
fauorable protection, it may possesse
a fræ passage, Zoilus be put to si-
lence, and I encouraged to shewe
my simple skil and small iudgement
hereafter in matters moze pleasant
and delectable. God p̄serue your
Grace, and increase your meditati-
ons and thoughtes, in all godlynesse
and vertue, and sende you long
helth, and the yeares of the
mightye Nestor.

Amen.

Yours most humble,
Thomas Hill.

¶¶.j.

The

The Preface to the Reader,
and diligent traueyler, in the Arte
of Phisiognomic.



Seyng it is true
(gentle Reader) that
the first and principall
lest poynt of wisdome
is to know God, the se-
cond to knowe our sel-
ues, and the thirde to
knowe our duties towardes our neighbors:
it must needs then be graunted and confes-
sed, that those meanes which leade vs to the
nearest vnderstanding and perceyuing of
them, are both good, profitable, and necessa-
rie: wherefore great folly ruleth these men,
who by their slender and faint arguments,
woulde condemne and banish Philosophie.
The which after the minde of S. Paule,
doth force vs to the vnderstanding and
knowledge of the seconde, and also by the
agreement and consent of all the learned,
doth thoroughly instruct vs in the last. The
people of the world, lifting vp their mindes
to the Elementes, beholding the motions,
alterations, chaunges, the seuerall courses
of the lightes, and Planets, with theyr infi-
nite

to the Reader.

nite obseruations : looking downe againe
vpon the earth, and there in seeing the com-
passe, the situation, and magnificence there-
of, with the wonderfull working of nature,
did acknowledge a God, the maker of them,
and therein did confesse his power and om-
nipotence. The Philosopher Ariopagita,
being without the swift hearing of thinges,
done in Iewrie, when he sawe the wonder-
full and vnnaturall darcknesse that sodain-
ly ranne ouer the face of the earth, durst as-
 firme the worlde to drawe to an ende, or
 else the maker and framer of it, to suffer
 violence. In Athens (the mother and nurse
 of learning) where the Philosophers had
 their long resting place, by learning ac-
 knowledged a greater God, then by cor-
 rupt nature they could attaine vnto: when
 by the witnesse of S. Paule, they erected an
 aultar (ignoto deo) to the vnknowne God.
 I haue read of a proude king of Englande,
 whome the water (notwithstanding hys
 fierce, and thundering commaundement)
 woulde not obey, but still rose higher and
 higher, to the wetting of his fete, with
 shame ynough confessed a god, to whom the
 waters were obedient. By Philosophie we
 learn

¶¶¶.

The Preface

3
2
1
learn to know our selues, the diuersitie be-
tweene Mankinde and other Creatures:
the excellencie of the one ouer the other, in
some poyntes, and the excellencie of the other
in other poyntes. Reason hath made man,
to differ from the brutishe generation, and
therefore more excellent, but by his disabi-
lity and weake ruling of himselfe, the other
is his superiour. The beast doth all thinges,
by the instinct and prouocation of nature:
Man without reason, not able to bridle his
sensualityte, degenerates from that he ought
to bee, and becommeth more monstrous
with sinne, sensuality, lust, and all other wic-
ked vices, than any other monster in forme
and shape. By Philosophie we learne, what
is iust, honest, comely, profitable, decent,
vertuous, and Godly: and againe what is
dishonest, vnseemely, vicious, and to be ab-
horred. To make a perticuler prayse of Phi-
losophie, the treatie woulde not be so long
& tedious, as the aduenture great, I should
haue had a greater enterpryse, than any here-
tofore durst take in hande: but generally
whatsoever proceedeth from reason, it is
Philosophie. If reason proceedeth from a
naturall disposition or inclination, if it come
by

to the Reader.

by experience, or forced by learned means,
it is Philosophie. Peraduenture some there
be (more curious a great deale, than they
holpe liuing requircth) that doe impugne
some part of Philosophie, as a thing or Art
not necessarie or meete to be knowne and
studied. These men I suppose eyther neuer
knewe, or else haue forgotten what maketh
a man. Reason telleth, if a whole bodie or
substaunce lacketh a part, it is become lame
and vnperfite. If a man wanteth a member
or ioynt, it cannot be said, there is the whole
and perfite forme of a man: no more can
Philosophie bee perfite, if anye one part bee
plucked away. The Arte of diuination by
the Starres, the face and hande, is a percell
of Philosophie, and grounded vpon long ex-
perience, and reason: and therefore not so
wicked and detestable as some men do take
and repate these. Although it be an Arte
wherewith many be deceyued (through the
greedie desire of gaine) yet it is no good con-
sequent to say, that the Arte therefore is fri-
uolous & naught. Diuinitie, being the words
of God, perfit and most pure, where lurketh
no deceypte nor leasing, suffereth abuse: for
the deuill coulde alledge it agaynst Christ:

The Preface

and Antichrist therewith persecuteth hys members: because some men with wine be drunken, is wine therefore naught: Put a knife into a mad mans hande, he knoweth not how to vse it: but a wise, discrete, and sober man, will neuer hurt himselfe wittingly with it. Though some men do ghesse at random, as touching the proper conditions and qualities of persons, yet the Arte laudable and certaine is not to bee blamed: neyther is it to be condemned, though sometimes he pronounceth cleane agaynst the persons maners, and conuersation. Tullie witnesseth (4. Tusculanarum) about the ende, of a certaine Physiognomer named Zopirus, which tooke vpon him to beholde, and iudge the natures and dispositions of many persons, by the formes of their faces, and lineaments of the bodie: among which he was requested to beholde the forme of the learned Hippocrates, and sayling in hys iudgement, for that he onely pronounced by the lineaments of the bodie, what by nature he was inclined vnto, and not what by learning and vertue he was become, was of many laughed to scorne: although the wise Hippocrates, well allowed and confirmed
his

to the Reader.

his iudgement, saying by nature he was the lyke, that the Physiognomer had pronounced of him. Therefore I admonish every one, that will rightlly pronounce and iudge in this Art, that they first consider and beu all the partes of man, and not to iudge rashly by any one member alone: so shall they be sure not to be deceyued, I meane to vnderstand and know the truth of the naturall disposition, and yet may they faile of the mans conditions, which Socrates well declared in himselfe. For when he on a tyme (as vttereth Aristotle) sent two of his scholars, with his table or Image liuely drawne and counterfeyted by a cunning workman, to that famous Physiognomer Phylemon: who after he had diligently viewed, and considered one member with another, pronounced Socrates to be a lecherous person, subtile, a deceyuer, couetous, and giuen to wickednesse. This iudgement so much moued the schollers, that they bitterly rebuked the Physiognomer. And in their returne, opening this iudgement to Socrates, confessed that Phylemon had truely reported of him in all poyntes, and swarued not one iotte from a truth after nature: but the

The Preface

218
I
Study of Philosophie, and honestie, had so
bridled his desires and wicked nature, that
he became a new man. By this a man may
conclude, that our will to be subiect vnder
the gouernement of reason and grace: and
that through these we may bridle nature in
vs, turning the prouocations of them vnto
goodnesse. For the Chollerick or yrefull man
may eyther by grace repress his furie and
lust, or else alter the same in correcting of
vices. The malicious man also may either
by grace assuage his lust, or else turne the
same agaynst the euill: and so lyke may be
done, in all other naturall inclinations re-
siding in vs. Experience teacheth how ma-
ny giuen to sundrie kind of vices, after they
by Gods grace begin to haue a swæte taste
of Gods worde, doe shake of their wonted
nature, and become altered and chaunged
fellowes. Saule by Gods spirite, of a perse-
cutor, became a Martyr, of a bloud sucker,
an innocent and meeke Lambe. I might
here recyte a number of Godly examples,
if I wist these were not ynough, to proue
mine intent. It is not to be decyded, what
Gods holy spirite can doe. It worketh my-
racles, it worketh wonders contrarie to na-
ture,

to the Reader.

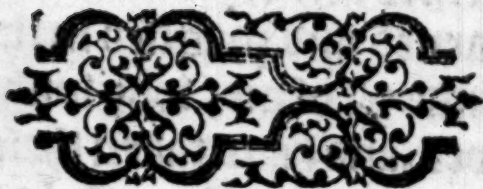
ture, it turneth olde Adam (in vs) into new
Adam, contrary to all sence and vnderstand-
ing of man: and then no marueyle, though
the Physiognomer doe faile, where nature
sayleth. Much more (gentle Reader) I might
say, but that I suppose this is sufficient, to
shew vnto thee, the right vse of Physiogno-
mie. I will leaue the whole commendation
of the Arte, vnto thine owne iudgement,
and experience. If by practise thou shalt find
anye certaintie in it, then reiect it not as
vaine and frivolous, but if thou canst not
attaine vnto the certaine knowledge there-
of: yet let not thine yll fortune, condemne
the iudgements and experiences of a num-
ber well learned and practised in this Arte:
neither thinke yll of me, who wissheth vnto
thee verie well, and haue taken these paynes
altogether for thy sake. Somewhat I haue
sene by experience, all that thou hast here,
gathered oute of the best wyters: muche
more I haue reade, and the best of that, I
also giue thee. So many as shall receyue a-
ny fruit or commoditie by me, let them giue
thanks vnto the worshipfull and high lear-
ned man, Mayster Dæ, by whose helpe and
ayde at the beginning, I receyued such mo-
numents

The Preface

numents and principles, as gaue me great
light vnto this knowledge, and vnto whome
also thou art greatly bound: for that he wi-
sheth well vnto his Countrie men, and hath
taken great paynes to do his Countrie good.

Thus leauing (gentle reader) to trouble
you any longer: I commit you to
God, wishing onely your fa-
uour, in the furthering of
thys my simple
worke.

Et feliciter vale.



Ioannis Coci ogdoastichon.

INternæ facies spectabilis indolis index,
Æstus, quo rapimur, prodere signa solet.
Hinc foris augurium capitur, natura quod intus
Seminat, & motus indicat ipsa fatos.
Sed retrusa rei latet experientia tantæ:
Ni iuuet experti nos manus artificis.
Præstitit at nobis insigniter Hillus, ab arte
Pectoris ut iudex quilibet esse queat.

Nicolai Leihi ogdoastichon ad Lectorem.

INdole qua quis sit, vultu dignoscere, Thomas
Hillus depingit, qua ratione queas.
Plurima doctorem peruoluens scripta virorum
Optima decerpit sedulus, instar apis.
Nec piget immensos illum nauasse labores,
Quod, quantum in sese est, utilis esse studet.
Ut gratis donat, quæcunq; hæc munera præbet:
Sic voto satis est, si tibi gratus erit.

Here Thomas Hill depainteth plaine,
the picture of the minde,
Which way you may by countenaunce,
the disposition finde.
Perbusing many monuments
of auncient wyters hee,

Electing

Electing still that excellent,
doth imitate the Bée.
It nothing pokes him labors great,
nor traueyles to bestowe,
In any thing he can deuise,
that profite seemes to shoue.
As he doth gratis giue thee these,
what ere they seeme to bee.
So hath he all his wish, if he
be gratefull vnto thee.

Thomas Hillus Londinensis, ad pro-
prium librum, vt animo constanti
iniurias multorum perferat.

I liber, & videas ne te patientia vincat,
Inuida verba feras, & patiare sat est.
Nedum natus eras suspendebaris, adunco
Naso, te verbis inuidus increpuit.
Quid faciet tandem cum iam perfectus abibis:
In proprium iacet, tela retorta caput.
I tamen, & parui facias hæc garrula verba,
Dum placeas doctis, hoc tibi sufficiat.

Thomas

Thomas Turnerus ad candidum
Lectorem.

FRONTIS vt est index speculum, sic prorsus in ipsa
Fronte, velut speculo, mentis imago patet.
Illud quisq;, suo tantum non lumine captus,
Perspicit, at sapiens solus vtrumq; videt,
Lumina nil Lyncis, nil sunt specularia Momus,
Frons docet hic, quicquid pectora clausa gerunt.

The Bookes request.

My sute (good Reader) is but small,
and such, as I am sure
Your courtesies on my behalfe
may easily procure.
Your fauour is the thing I aske:
and nothing else I crane:
For that in lue of traueyle done,
Hyll (onely) seekth to haue.
A recompence sufficing well,
and counterdayling aye,
The blacke reproch that Momus tongue
enforceth day by daye.
To learned sort I onely sue:
I force not Momus ne Zoilus crue.

Antonius

Antonijs Molinus ad lectorem

Tetrastichon.

Εἰ πωδῶναιε θέλῃς ἀνθρώπων εἰδέμεν ἥθη
Ἐν τῆς Δαιδαλίδος σώματι ἁρμονίας:
Βίβλιον δ' πολὺμυθον ἔχῃς, το σε ταῦτα
Διδάσκει.

Ῥήματι πᾶν ἐγὼ πολλὰ κςάτιςα Δίδα
Si studiose voles hominum cognoscere mores,
Ex hac multiplici corporis harmonia:
Hæc animo voluat vigili noctesq;, diesq;,
Auctorem rerum laudet ubiq; Deum.

Gulielmus Fildus in nomine Hilli

ad quemuis Zoilum.

Zoile macrescas; solus tua damna rependat.
Non curat noster liuida verba liber.

Anullo petit precibus, flexitue fauorem,
Complicuit nullos in sua vota viros.

Zoile tu tibi sis flagrum, sed tempore longo,
Quare, age, tu inuideas Zoile perpetuo.

The

To the gentle reader.

If mightie Mountes, and hautie hilles,
to forraine Nations brings
Both ioy and welth, by vertue of
the fruite that thereon springs,
As well by rootes, and sundrie herbes,
to ease the sicke of care:
As fountaynes, mettals, stones, & iemmes,
of vertue straunge and rare.
What cause haue we then in this Ile,
to ioy with gladsome minde:
That haue a Hill wherein we may
more pzeious tewels finde.
As for experience, lo, beholde
here blazde before thine eyes,
A wortheie Gem wherein we may
with little exercise
Suck out such sappe of learned skill,
as shall be for thy gaine:
And learne to shunne those yles to come,
which may turne thee to paine.
And also thou thy luckie fate
mayst learne so to foresee:
That by preferring of the same,
good haps may rise to thee.
Wherefore sith he this toyle hath toke,
and for thee traueyles still:
Thou canst not choose but let him haue,
both thy good worde and will.

M. N.



I

A large and pleasant discourse
of the whole Arte of Phisiogno-
mie, orderly vttering all the specrall
parts of man, from the head to the foote, in
a more ample maner than hy-
therto hath beene
published.

Of Phisiognomie in generall.

Capit. j.



HE PHILOSO-
pher Aristotle and Con-
cylatour agree, that to all
lyuing creatures, it is a
matter common, as to
suffer and doe of a natu-
rall inclination: which
as the same in beastes is
named a violence, euen

so in men this is by a contrarie maner named an
inclination. For as much (as by way of example)
in the Chollericke, is knowne an inclination to
yre: in the Melancholick, to feare: in the San-
guine, to mirth: and in the Flegmatick, to slug-
gishnesse. All which inclinations, are reported to
be the vtterers both of the naturall motions and
conditions in men, which by reason and wisedome

*.f.

be

A pleasaunt discourse

be well governed. Which well appeared by Hypochrates, who by his face was iudged wicked, yet thorow Philosophie knowne to be well conditioned. But in beasts for y lack of reason, are these affections and conditions as Aristotle uttereth in his booke de secretis secretorum, may not be governed: in that they liue and perseuer after their sense, and appetite. By which evidently appeareth, that Physiognomie to be a necessarie and laudable science, seing by the same a man may so readily pronounce and foretell the naturall aptnesse vnto the affections, and conditions in men, by the outwarde notes of the bodie. Which although a man may thus foretell the naturall motions, and actuall conditions: yet of this, is it not accounted, so perfite and firme a science: seing by the same a man may erre, in sundrie subiects hauing grace and wisdom. But in that men (for the moze part) doe lyue after a sensuall will in themselves, and that none but the wise and godly (which is by an inwarde working of the spirite) doe lyue after reason: For that cause is this Physiognomy accounted and named a science: which instructeth a man by the outwarde notes, to foretell the naturall motions, and actuall conditions, that consist and dwell in many persons, especially in those, which lyue after their affection, and appetites, rather than governing themselves by reason.

reason. And of this did the learned (Bias Priaznias) report, that there lyued and were moze of the wicked, than of good persons : in that so manye are ledde, and moued after a sensuall will, than procured by reason : which causeth that man (as Aristotle affirmeth) to swarue and fall from a meane, in many maners : but the same is approached vnto and purchased, by one maner of waye. And two kinds there are of the notes: as certayne, which of the elementarie qualitie conceiued, that vtter and signifie the affections of the minde : as doth the heatnesse of the breast, which is a note of yre, through the hote heart. And certayne are of propertie, as the declyning of the head to the right side in the walking, which is the note of a Cynede as Aristotle reporteth : and this lyke is neyther gathered of a hote, nor colde cause, but of the propertie. Yet doe the Perypatetickes (as writeth Aristotle secundo priorum) vtter, that not any one affection to consist and be in man, or any condition of nature : but that a like note is outwardly to be seene on the bodye : by which not onely that passion or condition maye be vttered, but the fortune vnto good or euill by the accyden-
tall notes may be iudged : And although the spirite (as vnto vnderstanding) is from the bodye eleuated : yet (as vnto the other partes and powers) is the spirite comprehended of the bodie.

A pleasaunt discourse

Although the inner affectes of the spirite can not be iudged by the outward notes of the body : yet may the accydences of the spirite & minde, according to those which together alter both spirite and body be iudged, as Aristotle reporteth in secundo priorum. Auerrois vttereth that the accidences not naturall, cause no note but in the spirite : as if any knoweth the Arte of Musick : he hath the note in the spirite, and not in bodie formed of the same. The lookes also of men, although they doe not differ in the essentiall kinde : Yet doe these differ in the kinde accidentall. So that the accidentall difference of lookes in man, doth onely suffice, for the difference of conditions. But if anye shall here obiect, that sentence written in the seuenth chapter of saint Johns Gospell : where our Saviour willeth none to iudge rashely, after the vtter appearaunce of the face or looke, but to pronounce and iudge a righteous iudgement. To this maye thus be answered, that the same saying of the Lord was spoken vnto them, which in very deede were wicked persons, of malicious conditions : yet not of the matter and cause doe they procure a iudgement, but through the accepting of persons, and in the hate or contempt of men : are they so alienated from the truth of the matter in iudging, which otherwise must be eschewed, and that speciallly where the person is occupied

occupied in the celestiaall doctrine. Thys is also to be learned and noted, that anye person (as asfoze vttered) to iudge alone by the face, mightily to erre and be deceyued, so that necessarie it is, to gather and marke fundrie other notes of the bodye, and after to pronounce iudgement, and the same not firmly, but coniecturally: As by thys example may well appeare, that if the Physiognomer earnestly beholding and beholding any merrie person by nature, doth see him at that instant tyme (through some hap) verie sadde of countenance, and doth of the same iudge hym to be sad by nature, where he contrariwise is of nature merrie: or otherwise appearing then merrie, shal iudge him of the same to be of nature merrie, where perhaps, by nature he is giuen to be sadde: must needes (through these lyke) greatly erre, and be deceyued in iudgement. Here also note, that there are two maner of passions, as the one naturall, and the other accidentall. The accidentall are those, which consist of the spirite, and for the same, that they consist of the spirite, no alteration in body is caused: as of the Arte, and science: and these by notes in the bodye are not indicated. But the naturall, which for that they consist in vs, as asfoze taught: for that cause doth some alteration appeare in the bodye: as yre, feare, and such like, of which hereafter (in this worke) shall

A pleasaunt discourse

2
A
be intreated. To be brieſe, this Physiognomie is
a knowledge which leadeth a man to the under-
ſtanding and knowing both of the naturall moti-
ons, and conditions of the ſpirite: and the good or
euill fortune, by the outwarde notes and lines of
the face and body. Wee by the paſes many times
is the heart betrayed, and the voyces (as Aristo-
tie reporteth) are notes and vtterers of the inner
thoughtes: all which vnder the Physiognomicall
ſcience are containd. Lucius Scylla, and Ceſare
dictatoure by the helpe of this ſcience founde out
and iudged the wylie craftes and diſceitnes of their
aduerſaries manye times: that ſecretly couered
their malicious mindes, by their ſayre ſhewes.
The moſt ſingular and prudent Plato in his Physi-
ognomie vttereth theſe wordes: that the man
which hath members like to any beaſt inſueth his
nature: as he which hath an Aquiline or hauked
noſe, beſeth and exercyſeth Aquiline conditions, as
magnanimittie, cruelneſſe, and greedy catching.
The common ſort at this day, without any reaſon
and learning, doe pronounce and iudge certayne
matters verie ſtraunge of men: as when he ſayth
of anye ſoule loke, this perſon pleaſeth me no-
thing. They alſo ſay, God defend and keepe me
from the fellowſhip of that perſon marked: as
are the brinck backed, and gogle eyed perſons. By
which euidently appeareth, that the bodily notes
of

of Physiognomie.

of Physiognomating by the naturall conditions of men doe procure and cause a great probable-
nesse, although no necessitie. To conclude, all the
workings and passions of the spirite, appeare to
be matched and ioyned with the bodie : which es-
pecially appeareth in the passions of the concupis-
cible or desirefull spirite : as are yre, meekenesse,
feare, pittifulnesse, mercie, and such lyke : which
are not caused, without the locall motion of the
heart dilating, and drawing together. Of thys,
the bodie of diuers men, are diuersly disposed, ac-
cording to the dyuers dispositions of spirites : in
that mens spirites through dyuers members, are
diuersly disposed in their passions. To ende, the
conditions and naturall affections, that consist
in the sensytiue part : is reported of the
Philosopher Aristotle, to be the
sense gyuer, being common
both to men and
beastes.

The knowne signes and notes, both of the
healthfull and sicke bodie, after
the condition of the
four qualities.

A pleasaunt discourse

First the signes and notes of a hote
qualitie. The.ij. chapter.



Those bodies naturally hote, doe most speedily
encrease, and ware fatte: as the like in yong
chilozen, doth well appeare. But after yeares
such ware drie, their beynes apparant in the pla-
ces, and beating fast. Also their breath strong,
their voyce lowde, mightie and great of strength,
luffie and strong to coeate, and much or verie of-
ten desiring thereto. Such also doe fede well,
broke and digest their meats. Further they haue
much heare on their heade, and in other places
the like, where as naturallie the same shoulde
growe: and that thicke bristled, speciallie on the
brest. The cause of which proceedeth through the
much

of Physiognomie.

5

much beate of the heart : as the like may appeare
(after the minde of auncient men) both in the
Lion, and Cocke.

The signes of those bodies of a colde complex-
tion or qualitie. The.iiij. chapter.



Those bodies naturally cold, doe slowe increase
and come to a fatnesse, their veynes appeare
bigge and apparaunt, but their pulses beate slow.
Also their breath lowe in the hearing, hauing a
small voyce, and weake to cocate : so that sildome
desiring thereto, of the which such beget few chil-
dren. They also be great sleepers, and sleeping
often : yet eating little, weakely digesting,
and bearing their meate euill. Further, such be
white

A pleasaunt discourse

whitte of skinnie, with some rednesse mixed : and in the feeling appeare cold, with the heares thinne and slowe in the growing, whether the same be blacke or whtte. Also dull of witte, fearing or trembling of a light cause, and weake to labour.

The signes of those bodies of a moyst qualitie. The.iiij. Chapter.



Those bodies naturally moyst, be tender and soft of fleshe, corpulent, wyth their ioyntes and bones hidde, and weake of strength, that they can not long, or but a while endure to labour, so that the wearinesse of labour is sone espyed, and sene in them. Also, such feare and tremble in a maner for euery cause, coueting to sleepe much,

much, and delighting to coeate often: hanning besides thinne heares on the heade, and but little in quantitie. The eyes often waterie and running, yet in wpt sozeward, and apt to learne.

The signes of those bodies, of a drie qualitie, The.v.chapter.

Those bodies naturally drie, be well discerned, rough in the feeling, and leane in fleshe, yet strong and may wel endure to laboz, feeding wel, and their ioyntes also in the places verpe appa- raunt. Besides such haue much heare on the head and in y other places: and that rough, and curled.

The signes of temperate and helthfull bodies, The.vi.chapter.



Those

A pleasaunt discourse

Those bodieles temperate and helthfull doe feede
and drinke sufficiently, according to the con-
gruencie of nature, and digest the like: so that
thinges needefull be sauerie to them, and doe hun-
ger also in due houres, ioying besides with such
as be merrie, and sleeping their full sleepes. Fur-
ther thincking themselves both light of bodie to
go light on the grounde, and sweating lightlve:
yet seldome sneesing, and ware meanelv fatte,
but coloured and redde in the face, and in the fee-
ling hote. Besides in them the five senses haue
congruent force, according to the agreement of
the age, bodie, and houre.

The signes of distemperat and vnhelthfull
bodies. The.vii.chapter.



Those

Those bodieſ diſtemperate and vnhelthfull, be
in all poyntes vnlike to the bodieſ temperate
and helthfull: ſo that ſuch do euilly eate, and that
very little, & force not to drinke. Alſo they doe euil-
ly digeſt & bꝛoke their meate, and to them thingſ
be vnſauery, whereof they hunger not in due
houres, and giue not themſelues to be thꝛoughly
chẽerefull, and merrie, neither reioyſing in them
which laugh and be merrie, but rather alwayes
ſad, and the like contynuing. Further ſuch make
their ſleepeſ vnquietly, and ſuppoſe themſelues
heauie, and to go heauily on the grounde, and
ſeldome (oꝛ in a maner) ſweate any thing at all:
alſo gape, oꝛ ſneeſe often, and ſtretch their armes
out and abroad. So that ſuch be eyther pale, oꝛ
ouer high coloured in the face, & in them alſo are
the ſiue ſenſeſ weake, and ſuch as cannot long
endure to labour: yea they ſone forget matters,
ſpitting muche and often, and muche filth ſeene
commonly in their noſeſ. Alſo they be (in a ma-
ner) thꝛoughout fatte, and their fleſhe blowne oꝛ
puffed vp like to the noſe, and their handeſ
and feete, doe ſometimes ſweate,
and their eyeſ doe like
runne.

The

A pleasaunt discourse

The signes of a good nature and memorie.
The.viii.chapter.



That person is of a singuler memorie, and vnderstanding, and well fashyoned in nature, which hath both moyſt and ſoft fleſhe, being a meane betwene roughneſſe and lenitie, & meane of ſtature, and hath a ruddie countinaunce ſuffuſed with whitenefſe, & a gentle or friendly looke: whoſe heare on the heade is plaine lying, and hath the eyes meanely bigge, which decline to a roundeneſſe, and the heade meanely bigge with an equalitie: the neck well proportioned, and the ſhoulders declining downewardes, or the like rather readie to fall. Being not fleſhye about the ſhankes and knees, and hath a clere and meane voyce, betwene ſmall and great, of a meane laughter,

laughter, and not in deriding : and hath also the
palmes of the handes long, with long fingers,
and his countinaunce framing after a cherefull
and merrie sort.

The signes of a good vnderstanding & nature,
after Conciliatour. The.ix.chapter.



That man is of a singuler nature and vnder-
standing, whose fleshe is tender and soft, with
a meanenesse betwene grosenesse and leanenesse
tending. And that the face be not muche fleshye,
the shoulder poyntes somewhat bearing vp,
the belly and backe not fleshye, the sides decently
extensed : meane of stature, and gentle of counti-
nance. That his colour also be a meane betwene
white and red : being somewhat bright and cleere,
and the skynne thynne. Further, that the heare
of

A pleasaunt discourse
of the heade, be of a meane thicknesse, abourne
in colour, and betweene plaine and curled, the eies
betweene variable and blacke, and the bearde in
a meane maner, sufficiently thinne and sayze.

The signes of hote and drie bodies.
The.x.chapter.



THose bodies after full growth be thicke, bushy
of heare, and the heare on the heade, thick and
blacke. Also their bodyes in the ende be founde
leane, and in feeling appeere hote: hauing besides
a thickenesse of skinne, and rough, and strong sy-
newes: and haue also both the vaines, bones, and
iointes, much apparaunt: a lowe voyce, their
pulses beating verie fast, and their mouing the
lyke: yea, they be bold, stout, and obstinate with
all. These hitherto Rasus.

The

The men of a temperate nature, and thys
borrowed out of Conciliatour.



The stature of such persons, obtayne an equalitie betwene the three Diameters : And betwene a fatnesse and leanesse, possesse the like a meane habite : the colour of these is whyte mixed with red : their skin appeareth thinne and cleere : their handes and feete in all dispositions, possesse a meane, their heades are proportionally formed, to the bodie : yet great vnto the respect of the whole body, and flatted lyke to a Ball of Ware lightly compressed with both the handes on eche side. Their nostrils figured erect, lineally and very fayre, the eyes in colour like to the Lyons, or betwene the black and variable a meane. In which

B. j.

after

A pleasaunt discourse
(after the minde of the Authoꝝ) a cleere moyſture
consisteth. The heares on the heade in the forme
appearing a meane : ſoꝝ that in euerye bodye a
meane consisteth : the like in theſe which are by
the part of the ſpirite : as in the conditions and
others a temperate condition is founde. And to
this diſpoſition, the contrarie ſhewe ſoꝝth and vt-
ter their vnlike.

Of the equalitie of the ſame nature, and thys
vwritten of Aristotle, vnto
king Alexander.



The Philoſopher Aristotle learnedly vttereth,
that the equaler and moze temperate creature
to which a meaneneſſe of ſtature agreeth : hath
the eyes black, and heares of the heade of lyke
colour,

Of Phisiognomie.

colour, with a roundnesse of the countinaunce: but the whitenesse of skinne in that creature commixed with a rednesse: and a swartishe colour temperate consisting in that subject, with an integrity of the body: hauing also an vprightnesse of stature: yea a meannesse of the heade, formed in the smalnesse and bignesse, a person also vsing the raritie of wordes, but when neede shall requyre: and a meannesse discerned in the sounding of voice. When that nature declyneth to a blacknesse and yellownesse, then is the best temperancie consisting in the same creature: for this creation and habite (Oh Alexander) shall well please and lyke thee: and such a person retayne continually about thee. Here mightie Alexander doe I enterpret by maner of the condition of forme: but thou shalt file and proue the same, in the certaintie and vprightnesse of vnderstanding.

The Phisiognomie of the notes of a sapient
Philosopher, and thys borrowed of
the learned Conciliatour.

This singuler man affirmeth his stature to be vpright with an equallitie of the fleshe, the colour of the skin white pertaking, with a meane rednesse: the forme of hys head compowned sufficient bigge and large: the eyes conditioned be-

A pleasaunt discourse

twene a black and variable colour, whose looke
is discerned like to one merrie: the hands formed
plaine with a seemely division of the fingers, and
modest articulation: the heares on the head seene



betwene many and fewe, and a meane conditi-
on consisting betwene the plaine and crisped,
blackishe and yelow in colour, hauing a meane
bearde and fayre, and sufficiently thinne: these hi-
therto Concilratour.

The signification and iudgement of the aboue-
sayde, vttered by the auncient
Rafys.

This worthy Physitian, openeth the notes of
the abouesayde person: that he ought to be of

an byright stature, hauing the fleshe of the bodye throughout equall: the skynne whyte, myxed with a small rednesse. The heares on the head discerned a meane, betwene the plentie and fewe,



and betwene the plaine and crysped, and abourne in colour. The handes formed seemely and plaine, and the fingers comely dissaunt a sunder. The forheade (in respect of the heade) formed bigge, the eyes comely conditioned, and a meane betwene the black and variable: the fleshe soft in the feeling, gentle of countinaunce, and the looke discerned as one smyling: These hytherto Rasis;

A pleasaunt discourse

The signes of colde and moyft bodies, after
Rafys, The.xi.chapter.



THose bodies be iudged soft in the feeling, and naked of heare, which haue gentle and soft heares on the head, the veines appearing narrolo and the ioyntes hidde, hauing besides corpulent bodies, and very fatte. And that make their sleepes weakely, and vnquietly: and slow of mouing, but slower in their pace going. Further, such bodies be eyther colde and drie, or hote and moyft: & haue mixte dispositions, according to the dispositions of the simples, of which they be compounded: and as the lyke to any of them, they doe approach, or that there be betwæne them a meane. These hyther to Rafys.

The

of Physiognomie.

The deuyding of mankinde into two formes or
natures : and a perfite description or distincti-
on of the man from the woman, after Phy-
siognomy : vttered by the singular
Conciliatour. The.xij.chap.



The wyse and skilfull Physiognomers, in their
examinations, doe diuide mankinde into two
formes, as into the Masculynitie and Feminin-
tie, according to the propertie of the spirite. For
man naturally, except his procreation be hinder-
ed, is perfiter than the woman, both in conditi-
ons and actions. First, he is of a liuely minde and
courage, and vnto a brunte or an attempt prest
and vehement: yet slowly moued to yre, slowly
pleased, aduised in businesses, in due and fytte

A pleasaunt discourse

tymes studious, abroade lyberall, stowte, luste,
trustie, vnconstaunt or wandring from place to
place, and true of his worde. Of which Auicen
(wryting of the conditions of persons) reporteth,
that man is the subtyller: and that women are
more pittiful and gentle than men: more conuer-
tible, lighter perswaded, sooner seduced, enuiouser,
fearefuller, vnshamefaster, more foolish, lyars,
more fraudulent, more receiue fraude, more este-
ming trifles, slower, tenderer, weaker, and more
prone, or sooner drawing into familiaritie, and in-
to companie with an other. This like vttereth the
Philosopher, in lib. 9. de hystoria Animalium,
cap. primo: that man in nature is perfittest: and
for the same cause, the proportions of al the mem-
bers and parts are seemelier, and stronger com-
pact: in so much that the woman is more pittifull
and mercifuller, yea readyer to teares & weepe,
than the man: yet enuious, full of complayntes,
euiller speaking, backbyting, and slaundering.
Besides more sorrowfull, carefull, and dispay-
ring, than the man: yea more impudent, a grea-
ter lyer, lighter deceyued, apter to call to memo-
rie or remember matters: vnto these watchfuller,
sluggisher, lesser sturring abroade, and lesser de-
siring meate. But the man (as aboue vttered)
lyueller, more stirring, and stronger. Auerrois
primo phisico. commen. 81, vttereth, that the wo-
man

man is drier than the man: and the femininitie hapneth to man by accident (an other terte openeth) of the depriuing. And the learned Ioannitius in his agogis reporteth, that the man differeth from the woman, in the same, that he is hotter and drier than the woman, and shee contrariwise colder and moister than he. And the singular Aristotle uttereth, in primo de animalibus: that the worthiest, noblest, and with vs more common and knowne, yea and the more stable and safe creature, is man. And in the .xj. de animalibus. Aristotle reporteth, that man among all other creatures, is accounted the worthier: and of the beest kinde, the Males are stronger, and stouter, than the Females: except in the Beare, and Lybarde, as. 8. de Animalibus. In all the kinds of Beastes, the Females haue a more dead minde, and are lesse patient, and maye sooner be conuerted, and are sooner angred, and sooner appeased, and are of a lesser heate: they are besides rashe and hastie, and inuenticundious: and haue a small head, the face and neck slender, the breast and shoulder points narrower, the rybbes lesser, but the haunches bigge, and buttockes the like: the legges also are slender, the handes and feete slender and thinne. The Females in all the kinds of Beastes (as afore reported) are fourde scarefuller, and plenther or forwarder condicioned than

A pleasaunt discourse

than the Males. These hytherto, Alman for secundus. The woman for the more part is light of beliefe, and vngracious or frowarde in conditions. The light beliefe, signifieth the malice of vnderstanding: but the temperate is more congruent, as reporteth Hyppocrates, in lib. secretorum. But if the man possesseth the womans properties: whose note appeareth, that he is vnfaithfull, an yll reporter, and a lyar: and thys rather, when he draweth nere to the woman, by the counterfayting, the often shifting, and decking of partes. The like may be sayde of the womans qualities, when shee often exercyseth and foloweth nere man, in the apparelling and decking of hir bodye like to hym: as did that manly woman Fracassa, of whome shall fullie be vttered, in the proper place. The Philosopher Aristotle reporteth, that the person which leaneth with the body to the right side in the going, to be effeminate, in that he is of a moyst qualitie, and soft of skinne. The like of these Cocles noted, to haue a soft skinne, a cleere and fayre throte, effeminate legges, and for the more part were slender, but the haunches were bigge and soft, the face whyte, and pimpled, the voyce small, lowe, and hoysely: lyke to the common Harlot, haunting verie often mans company: and these haue many other notes, which for that they are more
at

of Phisiognomie.

at large vttered, in other places of his booke, he doth here wittingly omitt them. And in his tyme was a certayne noble person imprisoned, being one of these. And an other effeminate person he sawe of the Citie of Luca, being of .lx. yeares, which hanged oꝛ leaned to the left side as he went, and had a red colour in the face, so sayre a throte



as the cleere woman, the face pimpled, the heares of the heade trussed and finely trimmed, the voice small and soft, and to be brieft, he was a verie effeminate person and Cyned. The man (to come vnto the matter) by the part of the composition of habitude, ought to be as Conciliatour vttereth: that is, the perfite man (if the lasciuious nature disturbeth not the order) hath a bigge head, the face in bredth and length, equallie stretched

A pleasaunt discourse

ched out, according to proportion: the neck bigge,
liuely & sinewed, the brest strong and large, the
shoulder pointes and ribbes bigge to the backe,
and afoze, strongly coupled and ioyned together:
the back throughout sinewed, and strong ioyned,
the belly but meanelly fleshie, the hips and buttocks,
lesser and smaller than the womans: to
conclude in all parts much bigger and stronger
than the woman, vnlesse any accident may con-
trarie the abouesayde, as in the kinde of rapine or
greedie catching birds, a temperate nature found.
The woman ought to haue a contrarie composi-
tion, as a small head, a long face, a small necke,
a large throte, and somewhat eminent, the brest
narrowe, the shoulder pointes flatte lying, the
flanches and ribbes slender, the back lyke: but the
hips and buttocks, bigger than the mans: the
legges in a maner of one bignesse throughout, the
feete small, the heeles flat, short armes, the hands
and fingers small, the lippes thinne, and the chin
round, with a certaine pit or denting in, whether
the same be of length or bredth, the fleshe soft in
feeling, and long comely heares on the head: yet
little and small heares on the brest, belly, hands,
and feete, through hir cold complexion: and of the
same weaker of strength and courage, and lesse
bolde through hir narrow brest which she hath,
yet coupled she is to man to yeelde (by their con-
sents)

sents) a naturall tribute to the worlde. The gelded persons become not onely weake of bodie, but in minde and courage little differ from the woman, as the Philosopher Aristotle reporteth. This worthe lesson also the Philosopher vttrreth, that he wisheth to flie and eschewe that womans company, when she is of composition manly: for there is a sure token in hir, both of luxurie, and wickednesse, but contrarie, iudge the courage of such men, which in composition be effeminate.

The iudgement of the colours of the
vvhole body. The
xii. chapter.



The colour is manye wayes chaunged, according to the commixion of the humours: and according to the dominion of them intensiuely
and

A pleasaunt discourse

and remissively, by which also a man must Physiognomate. For the iudging of colours, except the proper effect be adioyned to his cause: error to the iudger, must in manye happen. So that their natures and qualities cannot easily be iudged, except a man diligently consider the proper country in which eche be bozne: for that we see in many places, and chiefly in Italy, manye nations dwelling together, lyke as the Jewe, Turke, Schauone, Greeke, and highe Almayne, and many others. Whose mixt natures must be considered, if a man wil rightly physiognomate, and iudge vpon anye of these aboue named, or of any other nation besides. Seeing those people dwelling farre North, be strong of bodie, comely of colour, soft of flesh, bigge bellied, yet simple, prefull, of small learning, meane of counsell, vnstable, lyers, deceyuers, and boasters. And on such wise temper your iudgement, according to the nature of the place and countrie, where such are bozne: which in an other chapter happily, I wyll further write of. But to retorne vnto the matter, vnderstand that the whyte, wanne, and yellowish colour is a note of the deminished decoction: if this diminution therefore hapneth, the goodnesse of nature shall like be diminished. For which cause, fle and eschue the companie of a wanne, and yelow coloured man, for that he is gyuen to vices,

of Phisiognomie.

bices, and luxurie: but this luxurie, doth the Philosopher here meane to be the immoderate appetite of the thankfull matter, in causing euill works vnto others hurt and lesse, and not of the coeating alone: in that coldnesse, is a contrarie vnto flust: seing the lust is caused, of hotenesse and moystnesse. For the wanne, and yellow colour, doth here rather argue coldnesse. Further, the wanne colour, is the way & beginning of the mortifying of naturall heate, and extinction of the same: by which reason appeareth, that the wanne colour doth no otherwise differ from the black, but as to the remission of the mortifying. And by this wanne colour, is to be vnderstanded the leadie colour. The learned Auicen wryteth, that the whytenesse of colour is a note of the depriuing of blonde, or the scarcitie of it with a coldnesse, for if this colour should procede of a whotnesse, and that with the Cholerick humour, then shoulde it tende vnto a cytrincesse. Further Auicen wryteth, that the ruddie colour, doth signifie the plentie of bloude: the red and somewhat red colour, doth declare the hotenesse of qualitie: yet more doth the somewhat red colour, declare the red choller: and the red colour, the sanguine choller. Here further is to be noted, that the colour somewhat red, doth signifie the depriuing of bloud: although there appeareth not the red choller, as the lyke hapneth

A pleasaunt discourse

hapneth in the helthfull bodtes. But a very swart colour, as betweene the black and yellow appearing, doth rather signifie coldnesse, through which, the blood then is deminished & congealed: and that little so congealed, is through the same turned into a blacknesse, which chaungeth the colour of the skinne. And this we name a wanne or yellow colour, according to the intensiue, and remissiue dominion. The yemie colour, signifieth a coldnesse and drieenesse: for as much as the colour is the same which insueth a pure blacke choller. So that the whytenesse of colour, foloweth the condition of fleume, and qualitie of the moisture: but the greenenesse of colour doth rather argue the blood congealed, which then tendeth to a blacknesse: so that the same commixed to the fleume, is made greene: yet doth the whytische graye colour, rather signifie a fleumatick coldnesse, mixed with a little red choller. And after the opinion of many Physicians, the colour is for the more part chaunged, through the liver: vnto a reddishnesse and whytenesse: and through the milke, into a swartnesse. Further Auicen writeth, that the swart yellow colour, doth argue the redde choller: but the darck browne colour, doth signifie the black choller. And the like in (a maner to this) affirmeth Auerrois, which writeth that in an equall climate, the swart yellow colour, doth

doth declare that the redde choller, to gouerne the chollerick : but the darcke browne colour doth testifye in the same climate, the dominion of the blacke choller. Auicen also wyrteth, that the body commeth red, thzough the dominion of bloud, and whyte in colour (as the Iuoze) of the flegmatick humour. Besides these, the complexion hauing a mixte colour, both of the whyte and red, is after the estimation, a meane tempered.

Rasis also reporteth, that the qualitie of the bodie thzough the colour, and habitude of the same : of the feeling and operations, and of the matters yssuing from the bodie, is so knowne. For the whyte and swartishe colour, and of a whytenesse and graynesse mixed : and the warme and leadie colour, doe innuate a colde complexion : But the red, reddish, the high red, and bleake red, all these demonstrate a hotenesse of complexion : and if a clærenesse and thinnesse be conieyned to the colour : the clærenesse and thinnesse of humours, are then declared. But if a troublednesse and grosenesse be mixed to it, the grosenesse of humours is then signified. The whyte colour besides to which a rednesse, with the thinnesse and clærenesse is admixed, doth demonstrate an equallitie of the complexion. That if a rednesse shall abounde, and the clærenesse shall be lesser, the dominion of bloud is there signified. But if the

A pleasaunt discourse

rednesse shall so muche be diminished, that it approacheth to the colour of yuorie, doth innuate the paucitie of bloude. Which if the same shall yet be more diminished, in such maner, that of the same appeareth in a maner nothing at all, the darke wannie colour proceedeth: which portendeth the paucitie both of choller and bloud, and the dominion of flegme in that body. But if this colour approacheth to a whytenesse, to which a greenesse is admixed, then insueth the same, which of the Whittions is named a leadie colour: which declareth a diminution of the bloud and red choller, and indicateth the dominion of the black choller and flegme. The swartish colour, if the same shall approach to a rednesse, or that to it this admixed, doth demonstrate a grosse bloud to beare sway, according to the quantitie, which to it is approached, or if a rednesse to it be admixed. And the colour perfectly swartish, which is approached to a greenesse, doth declare the dominion of the black choller. But bodies coloured with a redde colour, which is found to drawe neerer to a whytenesse, are of a colde complexion. If the colour, shall appeere neerer to a greenesse or graynesse, shall be of a hote complexion. But the other are cytrine bodies, which to a whitenesse partake a neere subtilnesse: which colour in the helthfull, or in whome the multitude of bloude consisteth,
and

Of Phisiognomie.

and not for the dominion of choller. So that these bodies are not cytrine, but accydentially or by accydence. Yet the other bodies perfittly cytrine, are somewhat cleere, which like perseuer at any time. And these are, chollericke bodies. There are besides of these certayne, which with a cytriness, appproch to a greenenesse and swartish colour, per-taking a small sayrenesse: in which either choller beareth swaye: whose complexion is proued and knowne to be wooser than all others. The Lyuer and Splett, hauing the like qualitie and condition, are for the moze part diseased: and the health of these bodies, is not firme, nor permanent or continuing. But the bodies hauing a darcke colour, which are neerer to a cytrynesse, are of a hote complexion: and neere to the redde choller. And those which haue a greenenesse admixed, are lesse hote, and pertayne to the black choller.

Conciliatore repozteth, that the black colour, very soft, doth declare a weake, fearefull, & craftie man, applied vnto them which dwel farre South, like as the Indian: & that bicause such are Melancholick: whose property is to be feareful. Againe, the Mozes and the Egyptians, and through the inordinate heate, vnder which they be borne, are thereby but weake.

If the redde colour shall be sparsed wyth a whyte, doth then declare slowe & strong persons,

C.g.

The

A pleasaunt discourse

The colour which is a meane betwæne these two, doth denote a temperament of qualitie, proportioned to them, which dwell vnder such a climate.



The colour betwæne a yelownesse not tincted, and a blacknesse, which chaungeth into a clære browne: doth declare a good witte, and honest maners. Such persons the Philosopher Aristotle, willed king Alexander to retaine to his person, and about him.

The colour couered with a palenesse, doth testifie a weake & fearefull person, & that such a one to be bereft and taken in the loue of a woman: and applied after the kinde, vnto heresies: except this hapneth in passions.

When

When the colour shall be a swart camelline, mixed to a palenesse : doth then demonstrate such a person to be a babler, vndiscrète and full of yre.

The blacknesse of colour like to the clære horne, in anye man, is a note of adustion : and this is generall, as wel in the members, as in the colour of the heares of the heade.

Whose colour is a darke gréene, or black, and not soft in the feeling, doth argue such persons to be prone vnto yre.

A ruddie colour of the bodye, is an argument of a mischieuous man, and endued with variable maners.

The colour verrye redde, doth declare suche a person (of experience knowne) to be craftie, and applyed to the Fore : also the prouerbe vttereth, that we sildome see a little man meeke, and a ruddie man saythfull, but the godly I here except.

The face redde spotted, so that the greater rednesse appeareth in the forehead, and free from the eyes : doth declare a shamefast person, and applyed vnto the passion : for that the shamefast face for the more part, is couered with a rednesse.

The colour whyte, wyth some redde mixed, doth argue strong & stowte persons, applyed vnto the Septentrionals.

The colour mightily and ouer whyte, is con-

A pleasaunt discourse

trarie to vertue, for that the same signifieth the person to be a sluggarde: for as much as he is of a flegmatick, and colde qualitie, and through the same fearefull.

That colour which is deformed with a palenesse, doth testifie a weake and fearefull person, and a haster or ouerthwarter: if that neyther sicknesse, nor earnest studie, be the cause of that palenesse.

The colour swarter, and mixed with a palenesse: doth declare that person to be a glutton, a babler, and vndiscreete, both of yre, and tongue.

That person which hath a rednesse simply, with a pleasaunt mouing and playing of the lippes, and enlarging of the nostrils: doth argue such a mans minde to be occupied and troubled with a most great yre, and referred vnto the accidences of the passion.

The cheekes and eyes red aboue, with a certaine moysture like to watery pimples: doe denote such to be Drunkards, and louers of Wine, and strong drinks: applied to the men, of the Cytie of Paue.

If the eyes appeare redde and drie, then doth it declare such a person to be skoute, and some moued to yre: and referred to the passion, which like so hapneth in that action.

The eyes appearing verye black, doe declare
such

of Physiognomie.

Such a person to be fearefull, and couetous of gaine.

The eyes a white gray, and troubled: are notes of a fearefull person: and compared to the Goate and sheepe.

The eyes not very black, to a yelownesse tending, like to the Lyons: doth declare an honest and friendly person, compared to the Lyon and Eagle.

And a meannesse of colour, with an abatement: doth signifie shamefastnesse and honestie.

And whose inner partes of the lippes, shall not be with a certaine rednesse coloured: is then of the Phisitions iudged sickly.

When the beynes both of the temples, and behinde the necke, doe appeare to wane redde, otherwise to swell out, and that the eyes seeme prominent and bloudie: doe argue an yrefulnesse so vehement, that they incurre vnto a madnesse: and referred to the passion.

When the countinaunce appeareth all redde, doth then eyther declare a shamefastnesse, or to be a Wine bibber: and this rednesse is readilye knowne by tokens of the eyes, and by the custome of it.

That person which hath a fyrie rednesse on the breast, and face, is inflamed with yre, and easlye commeth franticke and mad: as the like of these,

C. liij.

the

A pleasaunt discourse

the Physiognomer hath knowne by experience, in sundrie persons, and referred to the passion.

The redde colour of the heares of the head intensed, is a note of craftie wiles and deceptes, of much yre, and of fransinesse, when as the same declareth the aboundance of choller.

The browne Chestnut colour, doth declare by rightnesse, and the loue of iustice: and all report, especially Nuncius naturæ, in the seuenth booke of the nature of beastes, and in the first Chapter, of the condition of a Purse, where he uttereth, that of those, the better and healthfuller sort are they, which be browne in colour, than the whyte woman, and haue a helthfuller milke: the selfesame affirmeth Auicen. 4. de animalibus.

Those persons hauing a fierie redde colour, or neere to it, doe retaine anger long, that harde to be qualified and appeased, and harde to be ruled, when they be angred: and suche are referred to the passion, that is, vnto the maner appearing, in any such grievously angred.

Those persons which haue the veines of the necke extensed, and appearing bigge and eminent out, with a red colour tinted, doe retaine anger long: and suche an vngracious anger, that harde it is to be appeased.

Those also (as the Philosopher wyrteth) be referred to the maner appearing, for that in such an

ye this hapneth, as that the veines to be extended and magnified, through the boyling and swelling bp of the bloude, and spirites from the heart, which so retch out those veines as is aforesayde: and the like iudge in the forehead, where we vtter iudgement of the lynes there scene.

The iudgement of the colour, and substaunce of the heares of the head, and in all other places of the body, The
xiii. chapter.



NVncius naturæ vttræth, in lib.2. de partibus.
cap.14. animalium, that of all lyuing creatures, man in especiall, is thickest and hath most plentie of heares on the head. The cause of which
matter

A pleasaunt discourse

matter is applyed, as well vnto a necessitie, as vnto the reason of a helpe and succour. For necessarie it was that the heares should be, both for the moysture of the braine, and seames of the scull: for where y most quantitie of humours and heate is, there of necessity must y great plenty of heares growe, for the reason & cause of a defence, that y daylie increasing & growing of the heares, couering the head, may so defende and succour it from the extreme colde, and mightie heate. Seing mans brayne in proportion, is greatest and moystest, for that cause it needeth especiallye a defence. &c.

Isydore reporteth, that the heares of the heade were ordayned of nature, to couer and beseme the head: & that these might so defende the braine from the colde, and heate of the Sunne.

Albertus in lib. de animalibus. cap. 3. reporteth, that the heares procede of the grosser vapours issuing by the pores of the skinne of the heade, sent forth by heate, through the narrowe holes of the skinne, which dyled and hardned in the coming forth, through the outward colde of the ayre. And the heares of the head which slowly increase (through the lacke of bloud) is a note, that the complexion to be verpe moyst. That if these speedily increase, is a note that the body decayneth vnto a drynesse.

But

of Phisiognomie.

But to come to the matter, the heares of the head doe naturally declare, the qualities & quantities of humours, and the conditions of the spirite or minde.

The Philosopher also (in. 5. de generatione animalium, cap. 3.) uttereth, that the cause of the bignesse and smalnesse of the heares of the head, is most chiefly caused, and growe out of the skin, and not out of the flesh: when the humour in them is euaporated, and breatheth forth: seing we see that the grosse heares doe spring out of a thick and grosse skinne, and the small heares out of a thinne and soft skinne, these hytherto Aristotle.

So that when hotenesse and drynesse be conioyned, the heares of the head doe much sooner grow, & ware many & thick. For as much, as the much quantity, signifieth a hotenesse: and the bignesse of them, a much fumositie. And for that cause in yong men, there is a more quantitie, than in childzen: for as much, as the matter of childzen is vaperous, and not humerous. And the contraries of these, doe folow their contraries. Further, the signification by the part of the figure, is that the crispednesse declareth a hotenesse, and drynesse: for the same is caused, when it findeth a fortuousnesse both of the holes and powers: but this doubt is not here resolued, when as the complexion is altered, although the two first matters be chaunged.

The

A pleasaunt discourse

The playnnesse and flat lying of the heares of the head doth signifie a contrarie, that is, coldnesse and moystnesse, as euidently appeareth. As touching the part of the colour, the blacknesse signifieth a hotenesse: which blacknesse is here ment like to the clære hozne: with a roughnesse, and somewhat tortuous. The whitishnesse signifieth a coldnesse: but the citrinnesse and rednesse, signifieth an equalitie: and the whitishnesse doth eyther argue a vehement coldenesse, as the hozinesse: or a strong and mightie drinesse, which like hapneth in the begetalles, when they are dried: which from their blacknesse, or greenesse, passe into a whytenesse: and this like hapneth not to men, but in the ende of drying sicknesses. Auerroys (quarto colligit capitulo) of the notes of the complexion of the whole bodye reporteth, that the signification of the colour of the heares of the head, is not verified (for the moze part) but in temperate climates: although in euery climate, may be somewhat comprehended, in comparing the men of that climate dwelling there vnder. As for example in the Germanes and Mozes, of which the Mozes are black, and their heares are crisped, with an vttermost tortuousnesse: yet not for this, is their complexion hote, but rather these notes ought to be attributed to the outwarde heate, seing they are knowne rather to be colde, through the heate vaporating.

porating. But the Germanes, Wendenland people, and those which dwell in the colde countries, are white of body, their heares yellow and plaine: yet not for this, is it generally to be sayde, that they be colde: but rather that their complexion is very hote, in that the heate is included in the inward partes of their bodies: as the like hapneth, in the winter time. Gallen vttreth, that the white heares of the head, doe declare a cold complexion: and the quality of a diminished coldnesse, hath the heares of the heade yellow to Gold: and the complexion of a diminished hotnesse, hath the heares of the heade redde in colour.

Auerroys wyrteth, that in whome coldnesse is lesser than hotnesse, hath golden or yellow heares on the heade, in that the yallownesse, doth signifie the complexion of a diminished coldnesse. And the rednesse of heares on the head, doe declare a complexion of lesser hotnesse, than is the qualitie hauing black heares: and this (for a truth) is true, in that the rednesse is nere, and a neighbour vnto blacknesse: & like the yallownesse, and whitenesse. The golden colour of the heares, hath an equall and temperate qualitie, of the yellow, and red, mixt and compound together, these hytherto Auerroys.

The ayres and Countries, haue an operation, in the cause of the heares of the heade, which diligently

A pleasaunt discourse

ligerly is to be obserued and noted : seing it is not to be doubted at, that so well in the blacke heares, as y^e yellow, is the equality of a like complexion declared : here we apply Iupiter, seing it hath an ayzeall nature. For in the heares of the Illirian, the blacknesse, which of his qualitic, signifieth a hotenesse, when as their kinde hath the same.

The ages also doe worke, in the matter of the heares of the head : for that yong men, be like to the Meridionals, children like to the Septentrionals : and elde age, as a meane betweene both.

The heares of the heade much in a childe, doe argue that his qualitie (as he groweth) turneth into the Melancholie : and in an old man the like, signifieth that he is presently Melancholick.

By these we vnderstand, that the heares of the head lying playne, doe denote a coldnesse of the braine, especially when they are soft in the feeling : for these doe then declare a fearefulnesse, and pusillanimittie : applyed to the Indians, and shæpe : for as much as this is a moyst complexion, as the learned Albertus uttereth.

Those which haue the heares of the heade so much crisped, that these be in condition like to the dried Pepper, as the Indians are : which dwell vnder such hote places, that doe make blacke and crisped the heares so much, even like to the dried Pepper :

of Phisiognomie.

Pepper : by which most wynters, doe digestiuelly note a weakenesse. When in them shal be a most great resolution wrought : and that moysture, is diminished, then doth olde age fast come on. For such which dwell in those Countries, become olde at xxx. yeares, and their heartes are fearsfull, and weake of courage : which well declareth that the kindes in them, be much resolved.

The bodie dwelling in hote Countries, are lighter than others : as the same wytnesseth Aristotle in Methaphoricis : where he putteth a difference of the Countries, in Phisiognomating.

Conciliatore in. 10. partic. proble. reporteth, that for the much hotnesse, causing the moysture to euaporate forth, by which accidence their members are like wynded and wythred, and generally the lyuing things of those chymates : which euidently is declared by greene woode dryed, which depryued of the proper moysture, appeareth winded and wythyne : when the moysture doth not equally breath forth thorow out: except it hath a viscons moysture verie vntuous. For which cause (in Phisiognomating) it behoueth to consider many matters, and notes.

The colour of the heares of the head yelowish, like to honny : doe declare the dominion of coldnesse, through the heate couered in the moysture as the like are in childzen : yet the persons dwelling

A pleasaunt discourse

ling Fortherly, haue the like condition, through the region : which much beguileth in Physiognomating vpon the like subiect. And such persons to Venus are attributed, so that the same be eyther of nature or by Arte. The heares of the heade grosse and black are applyed to Saturne : yet is not the same to be like considered of them, as of the Spaniards : for this declareth them to be subiect, to the earthly, and shadowe moisture.

The heares verie blacke and rough, and not plaine lying, doe signifie a hotnesse in that person: as y white heares, doe indicate a cold complexion.

Ionnitius in hyfagogis vttereth, that there are foure maner of colours of the heares of the head : that is to say, the black, the red, the gray or flaxine, and the hoarie. The black colour proceedeth through the great & much quantitie of the kindled choller : or by the much combustion of the bloude : but the red colour, through the mightinesse of heate, not adust : of which the heares are alwaies caused red : the flaxine colour, proceedeth of the aboundance of Melancholie : but the hoarie white, is caused of the ouermuch lack of naturall heate, and through the effect of rotten flemme : & this for the most part is caused in olde persons. And these somtimes declare, y veneral conditions.

The colour of the heares, like to the cleere bozne, are attributed to the nature of Mars: So that the
heares

heares be not grosse, but somewhat small, and this through the subtilnesse of the humours. And that they also be black through an intensed heate which like appeareth in the bred baked on coles, from which the moyssure flyeth, so that by long lying on coales the same is made black. When in the other partes of the bodie, there is an ouer much hearinesse seene, there doe the starres of Saturne and Mars worke their vertue, and suche are noted to be robbers, or lurkers by the highe waye, especially when the eye browes be verye thicke, loyning ouer the nose, and that the eie liddes be hearie: but when the breast shall be onely hearie, doth declare a hote, and stoute person.



The whole bodie couered with heare, both thicke and rough: doth denote such a person to be of a more brutish will and nature, than manly.

D.s.

When

A pleasaunt discourse

When the nape of the neck from the heade, shall be hearie : doth denote that person to be strong, and couragious : and such, applied to the Lion.

When the Physiognomer, (by anye occasion procured) came either to Princes courtes, or Noble mens houses, would at the first beholde, and thorowly consider on euery syde, the Officers, and seruantes about the Prince, or Lorde : but especially, their faces. As touching these, did on a time (at request moued) bew and earnestly marke the faces both of the Officers, and other seruants, continually attendant on the person, of a noble Prince, named Astorgius Fauentus : but among these, hee especially regarded the Secretarie of this prince, whose personage and forme, was on this wise. This Secretarie (by report of the Physiognomer) was small of stature, in bodie slender ; the colour of skinne and face wanne, a little necke & somewhat short, Mercuries line in the foreheade, conditioned in a retrograde maner, the other positiures of the face and bodie, in a maner aunswerable to the figure here demonstrated : as touching the iesture of body, he went byright, making short paces, and troade very fast on the grounde. And the Physiognomer in further considering the others about this Noble man, perceyued sundrie of them to be both subtil, and craftie deceiuers : through
which

which their Lorde by them, he thoroughly conceyued, to be greatly abused and indamaged: but specially through the occasion and meanes, of that notable deceyuer (the Secretarie) aboue described. All which the Physiognomer well weighing, did (by a similitude, framed to the Prince) utter these wordes: that he as an Angelicall rose, was in a maner suffocated and choked by the wicked thornes daily conuersant about him.



Thus by manye outward signes, maye a man finde out the qualities of the minde and courage. As when a woman is apparelled & decked in mans apparell: which doth then declare hir nature to draw neere to mans. As the like did that woman of courage named Fracassa, who commonly vsed to weare (by the report of the

D. G.

Physioge,

A pleasaunt discourse

Phisiognomer) mans apparell : and would vpon a brauerye manye times , arme hir selfe at all poynts to iust, and ranne sundrie times so armed at the ring . The forme of which woman (by the earnest beu of the Phisiognomer) was on this wise : shee had a small heade, and Pineapple like, a necke comely formed, large breasted, seemely armes, aunswering to the body : but in hir other partes, as in the hippes, buttockes, thighes , and legges, nere agreeing to mans . This manlye woman also walked vpight in bodie , treading light on the grounde, and bearing hir head play- ing, like to the Hart . The other notes of this woman, did the Phisiognomer for breuitie sake here omitte . Yet he thus concluded , that by the sundrie notes, which he beuod, shee was prone, to come to a violent death.



These

These verses of the Italian Franciscus Asculanus, may aptly be applyed in thys place: touching the great deceyte, and subtile practises of many Strumpets, in their deckings, and other wanton alurements to the mightie harme and vndoing of many men: as the like well knowne by that coragious woman aboue described, who dzew (for the personage and singuler beawtie) many a worthy Capitane and Souldiour to hir company. For which cause, this man moued with a loue and pittie towardes his countrymen, wrote these, by the way of a perswation, in the mother tongue, as follooe.

De non credati a femina scioccha,
E non vacenda lor ficta bellezza
Ma riguardati come dentro fioccha
Miri la mente cum gli occhij cerueri
Che alhora perderai la sua vaghezza
De lei mirando li socij misterì.

That some light & vnderstanding may be conceyued by these verses, he vttereth in them, that he woulde his countrie men to beware of the counterfeyt beawtie of most women with them: in that the same not naturall, but like framed by Arte, with waters, tinctures, and suche like. The Physiognomer also reporteth, that manye

A pleasaunt discourse

women like delighted to garnishe and decke vp themselves, carrie the heade after the maner of the Hart, with the eies rolling, and turning here and there: still turning the head, one whils on the right side, an other whiles on the left, yea bpwarde and downewarde: which argueth an especiall vnstablenesse, and an vnassatiablenesse in that creature. In so much that if they intensiuelly possesse or haue these, then suche be for the more part ermeriti: and of experience (sayth the Physiognomer) doe I report this.

Where sundrie men are named to be Effeminate, is vnderstanded and ment two wayes: the one, when as such be delighted to go in apparell, and decked with ornaments like to women: the other, to appeere lasciuious, and weake both of will, and courage. The qualitie of which apparently declareth, that the minde (for the more part) doth like ensue and aunswere, to the disposition of the bodie. For such be noted of experience to be vnfaithfull, and euill reporters, and lyars, in that they thus through their counterfayting, aunswere in partes, to the kinde fraudelent and lylie.

Further, the youthfull delights in men, is seene vnto twentie yeares, or neere vpon: for that the naturall heate, is all that time conered, and hidde of the moysture. The knowledge of which,
is

is well discerned, through their members then being soft : that suffer in a manner as the women.

The wearing of heauie garments customably doth perfitly argue a heauie braine : but the garments light, doe witnesse, a light braine : which rule and note, much furthereth the person minding to Physiognomate on any subiect.

The heares of the heade, blackish in colour, if they be meanelly thinne, (as writeth Palemon) and the like Albertus, Aristotle, and Consiliatore: doe then denote honest condicions, and both a good disposition, iudgement, and nature in that person.

The heares of the head yellowish and meanelly thinne, doe denote that the Sunne, and Mercury to beare sway, in the qualities and nature of that person, after the minde of the Physiognomer, which I thereto agree.

The learned Consiliatore writeth, that he which hath the heares of the heade, and in all other partes of the body standing vp:right is argued by iudgement fearefull : for that such persons in great feare appeare the like : which for that applyed to the condition of the passion. A lyke reason of the same uttereth Albertus, which affirmeth that the windie moysture, is cause of such an vp:rightnesse and staring of the heares. Yet be the heares somtimes crisped, curled, and

D. sig.

tard,

A pleasaunt discourse
hard, which procéde through the diness in the
sharpe heate, is causing and working the lyke.
The worthy man Almanzor writeth, that the
crispednesse of the heares, and of these standing
upright: doe demonstrate a hote qualitie, and
hastye nature in that person.

Here in the first persons touching the colour
of y^e heares, and the effeminacie of parts, doth the
Physiognomer aptly apply the Moone and Ve-
nus: but in the seconde kinde, doth he néerer attri-
bute the Sunne, or rather Mars.

The heares of the heade lying flatte, and rea-
ching out on the foreheade: doe denote a strong
person, yet brutish (of likelyhood) in condicions:
for that the powling of heades in our time, may
greatly beguile the iudger: and these applied to
the Beare, and other wilde beastes.

A like iudgement (the Philosophers) uttereth,
that the roughnesse of the heares of the heade,
do denote in many (lacking education and grace)
the rudenesse of manners, and wilde behaviour.

The heares of the heade after the minde of
the Philosopher Aristotle, very thinne, doe in-
dicate an effeminate minde, for the lacke of
bloud, through which not onely a slownesse, but a
womanly courage, and dulnesse in conceyving
is procured.



A much quantitie of the heares of the head lying flat, and appart on the middle of the forehead folding, and winding bpwarde towarde the braine, or crowne of the heade : doe argue (after the agrément of Authoꝝ) that such a person to be both subtile and willye : yet in honest and iuste causes not founde so aduised and witty : for which reason, attributed of the Physiognomer to the barbarous sort.

The heares of the heade, flat lying of eyther side, descending to the forehead : doe declare such a person condicioned, to the nature of the Horse.

The heares next the temples small and thin: doe denote a colde person and weake of strength: the reason of which seemeth to bee, for that the temples

A pleasaunt discourse

temples supply that place, where the great Arters and Vaines doe ende. And in this, the place shoulde naturally be hote, thzough which causing the engendering of heares, in that the same is procured of heate. For which cause, when the heares of the temples be small and thinne, doe then denote the lacke of naturall heate: and applyed to women being there bare of heares.

The heare by the temples, thinne, yet founde stiffe: doe then denote not only a fearefull person, but colde also by nature.

The heares thicke growing about the temples and eares: doe denote that person (of experience knowne) to be of a hote nature, and prone to the venereal act.

The heares in that place, if they shall be bigge, and whiter: doe then denote vntaught manners, and rude conditions: applyed to those brutishe sort, named the Fryselande men.

The heares in the same place, if they shall be eyther perfits blacke, or flaxine of colour: doe then argue a violent and furious mynde: applyed (of the likelyhood) to the Boare.

The heares soft & thinne, and exceeding small: doe then declare an effeminate minde, and courage: and that this person not onely lacking bloude, but to be dull of sense, and slow.

When the heares shall be yet much thinner,
doe

doe then innuate a craftie, harde, or néere, and couetous person: applyed (after qualitie) to the fearefulnesse, and couetousnesse, both of the Barbarian, and Asirian: for that the Asirians, are by nature exceeding couetous.

The heares much and grosse, and flatte lying, with a hearinesse of all the bodie, in a childe: doe witnesse the Melancholie to ensue, that is to saye, to become franticke and madde.

When the heares in age are much increased, then doe they represent the much aduersion aboue nature: which so causeth the sickenesse of innocencie, and foolishnesse.

The uttermost line or creast of the heares of the heade, if the same reacheth and goeth from the forehead: doth then argue a craftie person, hauing a peruerse, and wicked vnderstanding.

The uttermost line or creast of the heares, if the same extendeth to the forehead: doth then note suche a person to be stoute, and somewhat wilde. This like is thus pronounced by reason of the hotenesse, and suche are properly applyed to the nature of Mars.

The uttermost line or creast, if behinde the forepart of the heade (at which ended the beginning of heares) descendeth towarde the nape of the necke: doth then argue such a person in wicked matters, to be crafty, but in the good, lacking discretion

A pleasaunt discourse
discretion, and lecherous.

Such a lyne from the forepart, when the same is farre higher from the nape of the necke: doth then demonstrate such a person to be slow, fearefull, of an effeminate minde, and many times irefull.

The heares of the head, yelow as Golde, doe declare suche to be right Sollistians: that is to say, of a proude and halwty minde, and vaine glorious

The heares of the head some hoarie, doe indicate the lacke of naturall heate, or putred flewme: and these somtimes witnesse venereal conditions.

If a man by the Arte and skill of Physiognomie, maye finde to place in the forehead, and face, both Mercurie, and Mars: then suche (of skill knowne) be founde through the inclination, to addit their mindes to Alchymie, and in the same to inuent the great deceyte in mettalles, and false coyning of money, and imagine manye euilles pernicious: of which condition (being at Venice) I saw two like beheadded, for suche a wicked fact, in the yeare .1565. Whose bodies and heades (after the order of the Countrie) were immediatly burned with the scaffolde into ashes: but of these the elder and principall, was much more spiced with the notes of Saturne retrograde.

grade.

Women by nature ware not balde, in that the qualitie of them draweth næere, and is like to the nature of children.

The gelded persons ware not balde, in that they be chaunged into the feminine, or womanly nature : but few such (at this daye) be here with vs : except those by happe, caused thzough the incision of a rupture.

To conclude the hoynesse, and whitish flaxen colour of the heare of the heade , is caused of a flumaticke qualitie, & such of nature, draw næere to the qualitie of women : as experience, like teacheth of the same.

Of the iudgement of the head, by the bignesse, figure, and disposition.

The. xiiij. Chapter.



Seing

A pleasaunt discourse

Seing the heade of all other partes of man, is most open to be scene: it shall therfore be good to vtter largely of the constitution and forme thereof. Which the Philosopher seemeth to distinguish and deuide into seuen formes, of these the first forme he vttereth to haue no imminencie or bearing out before, but behinde: the second forme, that an imminency containeth in the forepart, and not in the hinder: the thirde forme, that the head againe lacketh an imminency before, & not behind, and that the same be formally round: the fourth forme, that the temples, in respect, haue a more bearing oute, then eyther the forepart, or the hinder: the fift forme, that it be in forme like to the Pine Apple: the sixt forme, that there be a greater distaunce from the eares before, then behinde: the seuenth forme, that it be in a most comely maner proportioned: and in these doe Gallen, Auicen, Auerroys, and diuers other learned agree.

So that the heade being eyther ouer bigge or ouer small proportioned, is nothing at all lyked of them: in that the same is corrupted, and hindered, of the proper vertue. For such hauing the like forme, when they approche vnto an vnderstanding, appeare euidently to be harmed and hindered. As a small heade is euermore corrupted: euen so a bigge heade appeareth sometimes
god

good, and sometimes viciated and euill.

But the best formed heade, allowed of the learned, is that, which hath an exact roundnesse, and is on eyther side a little depressed, with an imminencie before and after: so that where the temples are, a certaine playnesse may appeare: as by example, that a certaine ball of ware made exactly rounde, shoulde be somewhat depressed of eyther side: than shoulde that round forme (as the Geometricians affirme) most apt to receyue formes, answerable to proportion.

For which cause, the more laudable heade, is that, which hath a meane forme in the proportion, and bignesse, and containeth a decent roundnesse, which besides enioyeth an imminency, before and after, tempered with a little compression or flatnesse. Auicen writeth, that the cause of smallnesse of the head in the creature, is the paucitie or small quantitie of matter: but the cause of bignesse of the heade, is the great quantitie of matter, being spermaticall.

The braine after Rasis, ensueth and answereth to the forme of the scull: for if the scull shall be small, then will the braine be like. & e contra.

The figure also of the scull, if the same be corrupted, then is the forme of the braine like corrupted. Besides the head in smallnesse superfluous, must of necessity be euill.

That

A pleasaunt discourse

That heade is commended, which in bignesse is a meane, hauing a comly roundnesse: and decent eminencie both behind, & afoze: & hath from both the eares a little flatnesse: this Almanfor.

So that mans heade (among all other beastes) hath proportionally much braynes. The males (of knowledge vttered) haue moze braines, than the females: although the effect may sometimes shew a contrarie to this. But of these which are seldome caused, or rather by accident, is neyther Arte, nor science vttered. Mans heade (of the diligent search) is knowne to haue moze ioyntes, than all other beastes. The man also is founde to haue moze ioyntes, than the woman. The heade of a comely and due forme, is fashioned lyke a hammer, in which the foze and hinder part beare out: for otherwise can this not make a due direction and gouernement: the reason of which is, for that the ventricles haue a due forme to receyue the quantities of spirites in euery place: as that the foze part to imagine and iudge, the hinder especiallve to remember. But the middle ventricle, when the forme of it is lightly compressed and flatted, then is the bethynking part so much the nobler, and worthyer: for that in the same small place, is the best vnitie, to distinguish the congruent, from the incongruent, of the object consisting in the foze part. When
the

the forme of the heade afoze is depzeſſed, and den-
 ted in, then faileth the iudgement of the creature:
 when the hinder part lacketh in the eminencie,
 or is depzeſſed, then lyke fayleth the remem-
 brance. There conſiſteth alſo a weakenelle in
 moving of the ſinewes, and by the conſequent of
 the whole bodye: in that by the ſtrength of the
 braine, is the ſtrength like uttered of the necke,
 and ſinewes. And as the largenelle of the
 ſhoulderpoyns, even ſo of the bzeſte, ſlanckes,
 and bones. Confiliator writeth, that the heade
 of a ſcemely forme and maner, doth encrease both
 ſenſe, and vertue: and denoteth in that perſon
 both magnificencie, and a gractie of witte. The
 head ſmall & not in due proportion formed, doth
 argue the contrarie to theſe afoze. So that when
 the heade ſhall be great, then will the braine be
 like bigge: in that the braine is the beginner and
 worker of all the ſenſes. Againe, if the heade be
 great, then are the ſenſes many: & econtra.

To have a moſt bigge heade (as Tarreus writ-
 teth) and that in due forme: both denote a comly-
 nelle of manners, and good conditions in that
 perſon.

The heade great, with a diuers forme pro-
 portioned, and the ſinewes ſmall, with a comely
 forme of the necke: notwithstanding ſmall, and
 the bones ſmall: is a note of an euill compoſi-

E.ſ.

tion

A pleasaunt discourse
tion and forme of the braine.

Such hauing a bigge head without due forme
(are for the more part) Idiots and foles, and vn-
apt to learne, or to be taught: which signe and
note is accidentally gathered of the Asse, hauing
a big head. This also is verified, when as y^e head,
to the necke and body is not answerable, and
proportioned orderly after nature.

The heade bigge, and the necke small, is an
euill signe: for that the vertue forming, lacketh
in that creature, and the matter also is inobedi-
ent: of which ensueth a simplistie of witte, and
the lacke of discretion, in that person.

The heade great, proportioned agréablye to
the bodye, or rather to the necke, so that the
necke be strong and meanelly bigge, with strong
and bigge sinewes: not without good reason,
and deserte, is the same laudable and commended.



The

The heade Pineapple formed, after the condition of a sharpe vpriht piller, in such maner, that the nether parte shalbe bigge and round, but the vpper part sharpe to a Pineapple fashioned: both argue in that person, an vnshamefastnesse, irefulnesse, greedie catching, and rash boldnesse: which proceedeth thzough the hotenesse, and dryenesse of the braine. Such (for the moze parte) are the formes, and conditions of the Janewies, and many of the hypocriticall religious.

The person which much sturreth to and fro, and not long abyding in a place: is noted bolde, and irefull: and such a person seemeth to haue a hote braine.

The heade bigge, with the other signes denoting witte, is an apte receptacle and place for good Artes: but otherwise is the same, when as the heade is great, and not aunswering to the other members.

If the forme of the heade (as afore vttered) be comely, with the fore ventricle of a good forme and sufficient moyst, is then laudable: in that the attayning, and imprinting of kindes is by the moysture caused, but the retencion caused thorow the dryth, which is contayned in the hinder part. When the braine is great, then are caused bigge sinewes, which of that reason argue drynesse in the places: for these of theyr proper nature

A pleasaunt discourse

nature be knowne colde & drie . And of thys the vertue memoratiue is made strong in retayning the kindes , and by that helpe reserueth them long.

The heade with the middle ventricle , somewhat compressed , or flatted of eyther side : doth denote y^e vertue of bethinking, to be in composing prompt and ready : and like in deuising the same, which is attained, through the vnitie of spirites, in that place gathered.

The head spericall or thoroughly rounde, doth denote , a quicke mouing , vnstabilitie , forgetfulness, small discretion, and little witte in that person : for this motion of the spirites, neuer ceaseth nor resteth : as in manye Frenchmen and Spaniards , and the like in certaine Germanes, hath bene obserued & noted . For when the forme of the heade is through rounde, then is the middle ventricle large , and the spirites working in the same so large, untill these finde a large place, which in the meane time are not sufficiently vnited : and on such wise is the vertue estimatiue weakened , by that the spirites are caried rounde about the boundes of the same. Insomuch that such men hauing the like formed heades, doe (of a proper qualitie , and condition) promise much, but performe little : these also are knowne, to be importunate, courteous, and enuious,

ons, thinking onely of the present time (and the
 same slenderly) so that for the time past, and the
 same to come, these take no care, nor thinke any
 whit thereof. For which cause (the Phisiogno-
 mer willeth) that no man assuredly trust, anye
 such persons, which especially be founde (after
 skill) to haue the bodie much chollericke, or me-
 lancholicke: seeing such condicions in sundrie
 persons of like forme, hath bene obserued many
 times by the Phisiognomer, which were most
 true. Further he reporteth, that if anye of these
 happen in authority and beare rule: they are not
 onely seduced by light credite, but proue to be ra-
 uening Molues, and put forwarde themselues
 to vtter their crueltie, and (become in time) wic-
 ked Tiraunts. The meaner sort of these, are gi-
 uen to be robbers by the high way, yea, and mur-
 therers of men, except their vertuous education,
 and fearing of God, doe otherwise contrarie these
 dispositions in them. He further instructeth, that
 if the habitude and forme of the abovesayde body
 be sanguine, then is the aforesayd qualities much
 abated in the same creature, so that such a subiect
 is but a litle inclined to like maners and condici-
 ons, through the goodnesse of this complexion.

Here in this place, somewhat agreeing to the
 abovesayde, doth the Phisiognomer place an ex-
 ample, for instruction sake, which is on this wise.

A pleaſaunt diſcourſe



A certayne Almayne he noted on a time, being
Secretarie to a worthie Prince, in that country,
who in the time of warres being in campe with
the Prince, espied on a time by happe, a bodye
Lowse creeping on his hofe: which ſeeing, was
much abaſhed thereat, and being in that amaze-
ment, required his man to take him off, ſaying to
him ſcrupuloſly, that he in no maner wittingly
would ſlea a creature of God. &c. The forme of
this man, as the Philiſiognomer, did diligentlve
note him, was after this maner: he had a ſphe-
ricall or very rounde heade, a narrow forehead,
ſlender necke, thinne and narrowe ſhoulder
pointes, lopnes, and hippes, with the other parts,
of the bodye weake and ill formed, and to theſe
the breaſt narrow, and Marſes line in the fore-
heade weake, and cuill faſhioned: ſundrie other
notes

notes he perceyued both in the handes and face, which for breuitie he omitted : but to conclude, the Phisiognomer founde by sundrie notes, that this faint hearted Secretarie, was not onely fearefull, but light of beleefe, and brutishe, in conditions.

The heade small must of necessitie be euill, in that such a person lightly falleth sicke, and within is the braine little, with a straightnesse or narrownesse of the ventricles : in which, the spirites drawne narrow, are so letted, that they cannot orderly worke a due vse and effect : and these pressed together are in such maner inflamed, and choked, that they neyther maye duelye imagine, dispose, nor remember. So that such persons like formed, are knowne to be fearefull, yea, irefull, and retayning ire long : through the intensified dzenesse of the braine, and the distempered heate. These be also of a small iudgement, and vnderstanding, and neyther can orderlye discern : they both compasse, and worke false matters, yea, euill speakers, bablers, and double tongued : from which the Phisiognomer counseleth a man to flye & shunne, as he would auoyde his wicked enimie : except grace, and prayer, byde and temper the effectes aboue vttered.

The heade vnseemely long, and twhart fashioned to an Organ pipe, doth not onely denote

C. liij.

vnshame

A pleasaunt discourse
vnshamefastnesse, but an impudencie, and per-
uith conditions.

The heade shorte, yet the same per fite rounde,
doth by the (opinion of the Philosopher) denote
such a person, not onely to be emptie, and boyde
of honest giftes, & vertue, but lacking wisdomē.
The heade Pineapplelike formed, doth indicate
vnshamefastnesse in that person: the rather, and
of more likelihoode, if the other notes aunswere:
this Confiliatore.

The heade flat and plaine, doth argue that
vice of ambition, and sensualitie, in the person
mightily bearing sway. The heade eminent or
bearing out in the fore parte, doth like note a
hawtinesse, and arrogancie in the creature: af-
ter the opinion of the abovesayde Philosopher.

The heade in the foreparte ballied, depressed,
and holow: doth denote an trefull, and decepte-
full person: but suche which haue the holowe of
the hinder parte of the heade flatted: are noted
after Arte, to be fearefull persons: applied to the
kinde like.

The heade bigge with a largenesse of the fore-
head, and countinaunce vnto a Gyant: doth ar-
gue such a person to be slowe, yet strong in the
composition of bodye, and gentle of behaviour:
but that person (of the Philosopher) is reported
that to be taught, and to learne: and applied
for

for that cause vnto the Dre.

The heade longe, and some what protensed or stretched out, to the forme of a hammer (euen as the heades of y^e Swichyners, for the more parte are) doth indicate such a person to be reasonably fearefull, diligent, circumspect, and aforesæer in waightie matters, and affaires.

The head right out formed, in the midle plaine, and in a maner flatte, being also of a meane bignesse: doth indicate such a person not to be onely wittie, but stout, and of a great courage.

The heade throughout well formed, doth note such a person, to possesse a singuler witte, to be one of a good aduisement, and consideration, yea liberall in giftes: but by the reporte of Con-
siliatore, this person sometimes will be feare full, and faint hearted.

The head to be eyther small or bigge, is vnder-
standed and ment, according to the measure, and proportion of the whole bodye: this Albertus.

The head shorte, doth declare such a person, to lacke reason, vnderstanding and wit: as reporte Palemon, Albertus, and Concyliatore.

The heade in the hinder parte hollow, doth denote an irefull person, wilie, and deceytfull: and these according to the notes answering to the other partes, of the heade and bodye.

And in whome you shall espie the temples ho-
lowe

A pleasaunt discourse
 looke of eyther side, such (by the agreement of the
 Philosophers) shall you iudge and pronounce to
 be cruell, deceitfull, and great dissemblers, with
 other conditions scarcelye tollerable.
 These hitherto, of the iudgements of the heade:
 next followeth the iudgements of the foreheade,
 after the rules and order of the Arte: as a mem-
 ber and parte greatly to be regarded, both for
 the composition, and lines (worthie memorie)
 scene in the same.

Of the forme, nature, and iudgement of the
 foreheade. The.xv.chapter.



The face as Aristotle writeth, is that part on-
 ly which evermore is bare, and this especial-
 ly

ly in man.

The forehead is that part or space of the face which properlye is betwene the highest of the browes bpwarde, and the eyes downewarde.

The breadth of the foreheade, beginneth from the roote of the nose, where the eyelids doe ende: and reacheth bpwarde, vnto the garlande seame about the heade.

The length of the foreheade is vnderstanded and ment, after the breadth of the bodye, which way the bearie sinewes are seene to stretch and runne. As the like maner and forme, manye of the best learned, the Phisiognomer obserued to haue. And at Rauenna, he behelde the ymage of that learned Dante, who had the like forme. Here note, that a man must consider all other partes, with the condicioned forme of the heade, and the agrément of the countinaunce or face, for otherwise is not this verified and true.

By the rounde foreheade, shall you conceyue & vnderstand a certaine sphericall or very round eminencie, & bearing outwards: such a forme of necessity, must be graunted to lacke in the length of the foreheade. The cause of this is, for that the spirites in the same emptie place, are reuerberated and inflamed, and that the inflammation long continueth: Which reason and saying is confirmed, when such haue a shorte necke and cholericke,

A pleasaunt discourse
lericke, in that the inflammation of bloude is lightly caused and abiding.

The forehead is an vtterer of heauinesse, mirth, clemencie, and crueltie : of which the prouerbe ariseth, that the flattering person, sheweth a smooth and smiling forehead : the trefull man a gathered, knitting, and clowdie forehead.

Aristotle affirmeth, the forehead to be the seate or place of modestie, and honour : and the same for the neerenesse of the imaginatiue vertue, which with the common sence in the foreparte of the braine, is placed as principall of the heade, by force of whose vertue, either heauinesse or mirth, comelinesse or vncomelinesse, are sodenly caried vnto the iudgement of reason, & by the same iudged. Of this we name such to haue a shamelesse and brazen forehead, which put away or set aside all bashfulnesse and shame.

The foreheade through the discending of all the sinewes from the brayne, to performe the sence, is as it were a certaine tower & fortresse, vnto whose hollownesse doe the fine sensitiue sinewes concurre of the outwarde senses, through whose helpe, from all the objectes of the senses, at the seate of reason, is iudgement caused.

The skinne of the foreheade, which with a certaine musculous, and thinne substance fastened to it, is vnited or ioyned together : that the
inner

inner partes of the hands, and soales of the fete,
with the tendons, doe agree and worke together.

The foreheade, distinguished or devided of the
bones, lying vnder the vtter skinne, doth onely
consist of two mouable skinner: and briefly, the
whole is lose in it selfe: and of the same, is vn-
doubtedly moued, by a voluntarie motion.

The skinne of the foreheade, doth moue tog-
ther with the eye liddes, by certaine muscles and
sinewes: at the opening, and shutting together
of the eyes.

The musculous thickenesse, lying vnder the
skinne of the foreheade, by which the eye browes
are drawne vp, and the motion of the foreheade
caused, hath his hearie fastnings tending downe-
warde: which cut ouertwahrt, by an unskillfull
Chirurgian, doth after cause, that the whole skin
of the foreheade, doth slide or fall downe to the
eyes.

The plaine and euen foreheade without anye
wrincles, is the same which doth beare or bosse
nothing outwardes: but contayneth or hath a
certayne euennesse thorow out. And suche per-
sons are noted (of the Physiognomer) to be con-
tentious, and full of variances: the reason is,
for that the same signifieth a grosse skinne of the
foreheade, and, of the consequent, a like witte:
and the hardenesse of flesh, which cannot be pla-
ced,

A pleasaunt discourse
ced, of which the rudenesse of vnderstanding ensueth, through the Organ not due proportioned. And such also be hote and drye persons, which is the cause of the tention of the foreheade : so that through the paucitie of vnderstanding, they be caused brawlers and contentious.

In all matters, is there a certaine outward note, by which we finde those that are not answering to the eyes, y^e is to say, the inward notes not scene. Of this appereth that the nature of the proper matter hath his, and Philosophie naturall hath his, which it skilfully noteth.

The person that hath a bigge foreheade, is slow, and dull witted, compared vnto the Oxe, in that the Oxe is a slowe beast, which hath a bigge foreheade. But the foreheade small, doth denote an vnsstable person.

The foreheade large, doth indicate such a person to be inclined often to chaunge both minde and purpose : but if the foreheade be very large, then such a person (for the more parte) is noted to be a foole, of small discretion, and dull witted : as both Aristotle and Auicen write. The foreheade to be large (after the agreement of writers) is ment to be formed with a due quantitie, both in the length, and breadth.

The foreheade rounde and fleshy, doth argue such a person to be irrefull : if the same especially
be

be bearing or bossing out, and with this lacking discretion, dull and slowe: who of the Philosopher, aptly applyed to the Masse.

The forehead ouermuch standing forth, that the same seemeth bossed out in the middle: doth signifie the excelle of choller, and such (for the more parte) are disposed and inclyned vnto the Chollericke and hasty passions: as vnto the fransinesse, and furious hastinesse. A like to this that if the forehead hath (as it were) a proper bearing forth, or knobbe bossing out, and certaine dentings in, or little furrowes to be seene: doth (by practise of the Physiognomer) signifie such a person to be rashe, wylie, and false of promise: yea, this like (by the reporte of Adamantius) doth denote sometimes foolishnesse, and fransinesse or madnesse in that creature: so that the other signes and notes of the partes, aunswere and agree.

The foreheade little and narrowe, doth indicate such a person to be foolish, and a small likely- hode in him to be taught, or to conceyue anye learning to purpose: yea nastie, sluggish, and a gluttinous feeder: applyed for these to the grunting Swine. But the foreheade small, that is thinne of skinne, and very narrowe, in a swarte person: doth denote him to be lasciuious, soon moued to ire, ouer liberall, seeking desirouslie newe

A pleasaunt discourse

acquaintaunce, and a note of small witte in him.

Here note, that the foreheade small and ha-
ving a thin skinne, doth indicate in that creature
subtill, and mouable spirites, & econtra. For
the spirite, is a subtill substaunce, aereall, cleere,
and produced of the lightest, and most thinne
part of bloude, by which the vertue of life is ca-
ried, vnto the proper actions of the same. So
that where the ouermuch thickenesse is of the
foreheade, there of necessitie must the grosse spi-
rites be ingendred, which are not apt to meditate
or conceyue deepe, for the expulsive vertue,
which is weaker in that person. And the vertue
vnited, is stronger or mightier, than the same dis-
persed: so that the spirites vnited, can not aptly
discerne the congruent actions, through the ouer
emptie, large, and flegmatick place.

The foreheade ouer thinne of skin, and wrinc-
led, doth argue the lacke of braine, and consump-
tion of the substauntiall moysture: as the like
appeareth in aged persons: and in those, which by
dayly and continuall sicknesses are wasted, and
brought very leane.

The foreheade long, doth witnesse suche a per-
son to be wittie, apt to learne or to be taught:
yet somewhat vehement in causes, many times.
For these, of the Philosopher, aptlye applied to
the fierce Dog.

The

new acquaintaunce, and a note of small witte in him.

Here note, that the foreheade small, and ha-
uing a thinne skinne, doth indicate in that crea-
ture, subtil and moueable spirites, & contra.
For the spirite is a subtil substaunce, aereall,
clere, and produced of the lightest, and most thin
part of bloud, by which the vertue of lyfe is caried
vnto the proper actions of the same. So that
where the ouermuch thicknesse is of the forehead
there of necessitie must the grosse spirites be in-
gended, which are not apt to meditate or con-
ceyue deepely for the expulsive vertue, which is
weaker in that person: and the vertue vnited is
stronger or mightier then the same dispersed: so
that the spirits vnited, can not aptly discerne the
congruet actions, through the ouer emptie, large,
and flegmaticke place.

The foreheade ouer thinne of skinne, and wrin-
kled: doth argue the lacke of braine, and consump-
tion of the substanciall moysture: as the like ap-
peareth, in aged persons: and in those, which by
dayle and continuall sicknesses are wasted, and
brought very leane.

The foreheade long, doth witnesse suche a per-
son to be wittie, apt to learne or to be taught: yet
somewhat behement in causes, many times. For
these of the Philosopher aptly applied to the fierce

A pleasaunt discourse

Dogge.

The foreheade square, hauing an equall and moderate largenesse, agréable to the heade, and face, or according to the maner of the other parts doth argue such a person to be vertuous, wittie, of honest condicions, and of likelyhode to be hardie and contragious: for which (of the Philosopher Aristotle) aptlye applyed vnto the Lyon.

The foreheade playne, and wholye without wrinkles: doth indicate suche a person, to seeke and be desirous of great honour, and the same aboue his reach and possibilitie to be compassed: being one also of small discretion, spitesfull, and very irefull, or that continueth long angrie, obstinate, and full of strife. A like to this, doth Adamantius write: that the foreheade long, leane, and holow: to testifie suche a person, fearefull, craftie, and desirous of honour.



The

The foreheade that bolleth out vnto the edge, is of some allowed, especiallye if the same well aunswereth to the heade. But if such a roundnesse occupyeth, and causeth the smooth and playne stretching out at length of the temples, and that the same is bare of heare: doth indicate in that person the towardenesse, and worthynesse of wit, the desire of honour, and arrogancie, suche also ballantly attempt, bolde and mightie enterprises: as the same noted fundrie times, of the worthy Physiognomer Cocles.

The person that draweth or knitteth together the skinne, in the myddle of the forehead, with the ouerbrowes: is not onely noted to be wayward, and frefull, but greedilie bent and fired, to the horrible excesse, and greedy coueting of money, much to be detested: as Palemon, Loxius, Morbeth, Conciliatore, write.

The foreheade (as Thaddeus Hagecius reporteth) stretched out playne and even, and the same as one smilpng, doth argue such a person to bee a flatterer, and hardely to be trusted: as the same of experience noted: which maner of appearance the Philosopher Aristotle, doth attribute and apply to the kinde of the passion: in that the forehead thus stretched, throughout equal and smoth, is laboured (as it were) by a made or dissembling meanes. The same also is named of the Physiog-

A pleasaunt discourse

nomer (and Thaddeus agréeth thereto) a counterfayted foreheade, when it thus appeareth wholly retched out playne and smooth. As by a like may well appeare in such persons, at what time they flatter: and in the Dogge sawning for an intent, which then maketh smooth the foreheade.

The foreheade clowdie through wrinckles, doth signifie such a person to be bolde, fierce, courageous, and terrible: compared of the Philosopher for the like, to the furious Bull, and Lyon.

A meane condicion of the foreheade, betwéene the former uttered, doth by iudgement (of all wrilters) decently agré: and suche a person hath béene noted (for the more part) to be gentle, ciuill, of an honest nature, and indued with good conditions: as these, of experience noted, by the well practised Phisiognomer Cocles.

The foreheade appearing in a sadde maner, with a heaule countinaunce: doth argue suche a person to be full of mourning and heavinesse, and applyed to the effect: in that such which wayle and mourne, haue then a heaule countinaunce, and be full of sorowe.

The foreheade drawne together or wrinckled in the middle, doth signifie such a person to be irefull, and reuenging.

The foreheade long, leane, and hclowe: doth denote

denote such a person to be fearefull, craftie, and desirous of honour.

The foreheade hanging downe, and shadowed as it were: doth indicate such a person much inclined and prone to shed teares: for which reason, these of the Philosopher are aptly applyed, to the kinde of the passion: and to this, doe the later writers agree.

The foreheade bigge, is alwayes caused thorough the bignesse of the bone, grossenesse of the flesh, and thickenesse of the skinne: contrariwise the foreheade small, is through the thinnesse of the bone, flesh, and skinne: as both the Philosopher Aristotle, and Palemon, with others doe write.

The foreheade appearing deformed, through the manye wrinkles deepe, by which the same named fowle: doth signifie a sorrowfull person, and applyed (of Aristotle) to the kinde of the passion: in that suche, which sundrie times bering, and greued in minde, doe then utter and shewe a like wrinkled, and deformed foreheade.

The foreheade bare of heare (as Thaddæus Hagecius writeth) and hauing a plaine and euen skinne, except the same within the upper face aboue, or ouer the nose, doth signifie a malicious person, deceptfull and full of ire, yea, contentious many times,

A pleasaunt discourse



The forehead close and low, and wrinkled yet in the middle of the same more wrinkled : doth together indicate with the two best vertues (as both stoutnesse of courage and witte) the most hatefull vice of crueltie, to consist in that creature after the minde of the Philosopher.

The forehead very great, rounde in forme (by the bearing out) and bare of haire : doth not only argue (by the agreement of all writers) such a person to be hardie, and stout, of will hardie to be bridle, but a dissembler and lyare : the rather if the other partes aunswere.

The forehead long, with the countinaunce of face long, and slender, and chime like slender and thinne : doth not onely (after the minde of the Phil

Phisognomer, and **Thaddæus**) denote such a person to be rigorous and cruel, but bearing rule, to be a **Tirant**.

The foreheade confused by wrinckles, and the face appearing puffed vp, through an ouermuch fatnesse, doth indicate an vnstable, flegmaticke, grosse, and dull witted person, by the agréement of **Palemon**, and sundrie other learned.

The foreheade narrow, to be foolish: and the same long in forme, vnapt to learne. This high swollen or bolned out, and rounde: to be a deceiver subtil, and wilie. The foreheade wrinckled, to haue deepe cogitations, and burdened with cares. The same rounde in the boling out, to be not onely enuious, but craftie. The foreheade large (after breadth) doth denote suche a person, not onely honest condicioned, but free of expences, and liberall in giftes: as **Loxius**, **Philemon**, **Palemon**, and sundrie other writers reporte.

Certaine reporte, and rightly in the same, that the foreheade ouermuch wrinckled, doth argue vnshamefastnesse in that persone: the reason is, when the vertue apprehensiu and conceyuing is weakened, the same then cannot orderly discern the congruent, from the incongruent: of which insueth those that are wrought without shamefastnesse. The cause of this is, in that the forepart of the braine is very moyst, and of the ouer much

A pleasaunt discourse
 moysture is this great wrinckling caused of the
 foreheade.



Yet note, that the wrinckling of the foreheade
 may like be procured of two causes, as of drynesse
 and moysture: saving the difference is, that the
 same which proceedeth of drynesse, doth not occupy
 the whole foreheade: so that this signifieth ire-
 fulnesse in that creature: and anger in the other
 person of a moyster qualitie. The reason is, for
 that the person discerneth not the same, which
 causeth and retayneth both the ire, and hatred,
 without due cause: and suche also are knowne
 (for the more part) to be full of variaunces, and
 strife, peevish, and euill tongued. Oh how
 many vaine Phisicians be there (sayth the Phisi-
 ognomer)

ognomer) which nothing at all regarde, nor care
for the science of phisiognomy: yea, they in a ma-
ner wholly deride the professors of the same, tho-
row their simple trauaile, and studie bestowed in
the science. Auicen reporteth in secunda quarti,
Capi. 26. that necessarie it is for a Phisition by
Phisiognomy, diligently to consider in the face,
eyes, and other members, the euill forme not na-
turall: and that he especially regardeth at the first
whether the same forme & note be naturall, & ac-
cording to the indiuiduate like aunswering, so to
pronounce iudgement. The like wordes in a ma-
ner, reporteth that worthy man Galen, in his first
booke of complexions.

Henricus and Guido, in a proper chapter of the
Bookes write, that such hauing a short foreheade
(as to length) and both the temples flatte, and
cheeke bones large, be prone and apt to come vnto
that impostumation or swelling in the throte, na-
med (of manye) the kings euill: for that in suche
creatures the matter redily is deriued and sent
to the necke: but this especially hapneth to chil-
dren, through gulositie and muche feeding, and
both thinnesse, and moysture of bodye: yea the
same the more verified, when as the heade (to the
Iudger) appeareth bigge, and not due propor-
tioned.

Conciliatour thus writeth, that the person
which

A pleasaunt discourse

which hath an euen stretched, and smoth forehead, with a certaine shining in the same, is denoted to be not onely a flatterer, but deceptfull, so that hardly to be trusted. And manye like were the Bononians which Conciliatore obserued and noted in his time. The cause of this tention and euennesse of the foreheade, doth the Physiognomer suppose to procede, thzough the chollericke qualitie, for that by his bziuesse the skinne stretcheth out plaine: but the clærenesse or shining, doth denote the subtilenesse of skinne, and humours: and by the consequent, of the spirites: so that the like foreheade, doth argue a readie wit: but such be sayze spoken, vsing myzth and delectable wordes, to the ende of purchasing somewhat: for which cause aptly named worldly flatterers, and deceitfull thzough the moouing of the spirits.

Such hauing wrinckles playted or gathered together, in the foreheade right bp retching, especially vnto the angle of the nostrelles: are denoted to be persons full of care, and deepe thoughtes, bethinking waightie & serious matters, thzough the sadde humoure melancholie.

Such hauing the foreheade parted (as it were) here and there, or the same rough in sight, or otherwise verie hollow in the micle (as if the same to a gutter dented in) with an euennesse thzoughout, by a loosenesse of the skinne, appearing as
one

one smiling : be not onelye noted subtyll, and be-
re craftie, but couetous and very neere oꝝ harde
persons to deale withall : yea, this note perhaps
in some, maye indicate foolishnesse.

The foreheade muche awrye formed, bearing
out both high and rounde : doth declare suche a
person to be weake of courage, neyther profitable
to himselfe, noꝝ to any other, impudent, lacking
both reason and witte : as the grecke authour
Adamantius, writeth.



The foreheade gathered and wrincled to a
clowde, along the foreheade, oꝝ downe the middle
of it towarde the nose, as if the skynne were plai-
ted : doth signifie such a person to be irefull, furi-
ous, and reuenging : applyed of the Philosopher
Ari-

A pleasaunt discourse

Aristotle, to the Bull, and Lyon.

Such a person hauing a shadowed and lowe foreheade, with a pensiueneſſe of looke : doth not onely argue a mourning and heauie minde, and giuen to much ſadneſſe, but ſundrie times to be irefull : if we maye credite the commentatour Gulielmus Nurice.

That ſingular Philoſopher Ptolomeus paruus writeth, that the person hauing a long, high, and large foreheade, to be honeſt condicio- ned, much bearing, & ſuffering iniuries, yet of great likelihoode to increaſe in riches : this like, doth the learned Conciliatour repoꝛte.

The foreheade appearing even and ſmoth, doth denote ſuche a person to be effeminate, both in courage and will : according to the agreement of Phylemon, Palemon, Loxius, Aristotle, Conciliatour, & the Greeke author Adamantius.

Micael Scotus uttereth, that whoſe foreheade in the temples, ſhall appeere as puffed vp, through the groſeneſſe of fleſhe : in ſuche maner, that the like person hath the cheekes filled with fleſh : doth ſignifie him to be verie vnconſtaunt of minde, proud, irefull, and of a groſe or dull witte : the reaſon of which is, the groſeneſſe of the temples, and fleſhe : and of the ſawes and cheekes, doth argue the groſeneſſe of humours, and dominion of heate, in that the ſame is cauſe of the irefulneſſe,
and

and rudenesse of witte. Such did the Physiognomer alwayes see, to haue a bigge heade, with the forme euill, and vnozderly proportioned.

The foreheade that seemeth crooked in forme, and the same both high and rounde: doth signifie, or rather is an apparant note of foolishnesse, and impudencie in that creature.

These hitherto of the iudgement of the forehead: to which added (as matter agreeable) of the three principall lines, commonlpe seene in most mens foreheades, with the skillfull iudgement of those, and other notes there appearing in sundrie

subiectes: much furthering all suche

as minde rightly to Phys

ognomate by this

Arte.



The

A pleasaunt discourse

The iudgement of certaine Lines scene in the
foreheade. The.xvj.chapter.

The Phisiognomer reporteth, that there
came vnto his vnderstanding and know-
ledgs, a certaine skilfull Jewe, which
coude by Arte Phisiognomate and pro-
nounce great matters by the onely sight of the
face, but especially the foreheade: in diuining
matters past, and to come. He also coude vtter
of riches, honours, and calamities: yea of the for-
tune and infortune, both of the Father and Mo-
ther, and many other matters besides. The same
skill when he desired of h Jew (by earnest suite to
learne) he vtterly refused, and denied this request
of his: so that forced he was to vse sundrie que-
stions and disputations with him: by which at
the length he perceiued and founde, that this per-
son was wholly ignoraunt of phisiognomy, so well
Metaphoricall, as of the members, and planets:
sauiug onely by certaine lynes, which at the last
through his industrie and labour conceyued. And
in these (sayth the Phisiognomer) haue I founde
and learned a singuler practise, & an infallible or
most certaine truth, which I attained by a long
time of practise. So that this worthie iewel, and
most rare secrete, he purchased after the maner
aboue vttered, not minding to hide the skill, but
rather

rather furthering and uttering the same, to the uttermost of his power: which he thought most agreeable, to publish next after this chapter of the foreheade, as in a most apt place to insue.

The instruction & knowledge of which is on this wise: first conceiue that in the flat & even forehead shall you sometimes see there seuerall lines, reaching out the length of the foreheade: which after the minde of the Phisiognomer, doe importe and signifie three ages, that is to say, childehoode, youth and olde age. This childehoode doth he here meane from byrth, vnto .xxv. yeares: and youth, from .xxv. vnto fiftie yeares: and olde age, from fiftie to the terme & ende of naturall life: as the same hereafter shall playner appeare, in the condicion of the lines. But for a readier intelligence of the former wordes, conceiue this example here vnder demonstrated, which evidently to the eye uttereth these three lines, representing the three ages, in most persons.

To come vnto the matter, two neather lines, being vnder the three principall, which make sometimes y^e forme of an angle aboue: are attributed, the one vnto Saturne, standing on the right side, and that other vnto the Moone, appearing on the left side. Of these, that line also on the right side ascribed vnto the father: and the other on the left side, vnto the Mother.

A pleasaunt discourse



So that in the same place, where these lines appeare whole, there (of knowledge) we affirme the good happe and fortune to be: especiallye, if these shewe and be strayte: in that such lines appearing crooked, do euer more argue the contrary: and the same, eyther more or lesse, according to the strength, and weakenesse of them.

Further, the three ages in all persons, are attributed vnto the two vpper, and sirt planet Mercurie: as here vnder by this figure doth plainer appeare, liuely countersepted to the eye.



Of which the first, and neathermost towards the nose, is named Mercuries line, which representeth the first age: for that in such an age and time, all persons then be aptest to conceyue and attaine both learning, sciences, & handie craftes: yea, this is named of most men, the flourishing age, although the same somewhat wanton, and vnconstant.

The seconde line vpwarde (named Iupiters) representeth the second age, which the Phisiognomer nameth, the time of veneration, and wise dome: for that in the same age are the large

A pleasaunt discourse

showe of decent condicions, & liberallitie vttered:
yea both the stabilitie in religion, & discretions in
men, and their laudable actions. Further, where
vertues are embraced, vices left and detested.
Where also is (in men) a fruitfull and commen-
dable witte vttered: where besides is the mother
of honestie indicated: all which by Iupiters lyne
are (after the agræment of sundrie wryters) re-
presented, and expessed.

The thirde line (after the minde of the Physi-
ognomer) representeth a thirde age: which of
all men is knowne, to be the time of sabrie, and
couetousnesse: yea the wearing out of pleasures,
and the ende of naturall life. If this line be for-
tunate, the same then doth indicate an increase
by husbandry, lande, howses, and all such matters
which appertaine vnto the office of olde age: so
that to such a thyrde lyne, are all these agréable,
which are attributed to Saturne.

Some perhaps will argue and say to the Physi-
ognomer, that this is the age of deuotion: to
which I thus aunswere, that olde men, in verie
deede be then more inclined and bent to serue
God seeing that age is then dissolued, and become
impotent vnto the wanton pleasure, & luxuries:
through which these are the more prone, and dis-
posed vnto prayer, and the saythfull seruing of
God,

The

The time (to come to the matter) of youth, is knowne to be naturall, & not through endenour, for which cause, a more affiaunce and trust, is to be had and founde in them for the more part.

So that in the same place, where this line is broken, there the infortune is : as eyther sicknesse, impouerishment, or any other hinderance.

If the two neather lynes (next the nose) be whole, and that these, forme as it were an angle and cone aboue : doe then denote (as the Physiognomer hath many times experienced) that such persons to haue a notable fortune vnto the attaining and purchasing both of riches, and promotions. Although few such there be, which possesse and enioye the lyke note.

Further, the sayde two neather lines, vnder the three principall, are thus applyed : that is, the right line vnto the planet Saturne, and the left line, vnto the Moone. The right line also is attributed to the father, but the left line to the mother. By which vnderstande that according to the presence and forme of the lines : so iudge of the fortune and infortune of that person.

But when the sayde two lines, doe retch and meete into the forme of a triangle, and that there appeereth an ouerthwart line stretched and crossing aboue the nose : yet in such maner, that the same formeth not with the others, a perfite try-

G.ij.

angle :

A pleasaunt discourse

angle : doth then denote a competent fortune vnto suche a person, and this according to the strength of the lynes there scene. For where these lynes are broken of, lacking, or crooked : there they wytnesse and signifie the infortune to succede.

If a lyne appeareth in the myddle, vnder the lynes, in the Diameter of the nose : doth then argue a singuler fortune, and the great increase of ryches.

The Philosopher Ptholomeus paruus wyrteth, that if one lyne, reacheth along the forehead, as from the right side vnto the left, doth then promise such a person (after nature) to liue thre score yeres.

If two lynes shall the lyke stretch a long the foreheade : doe then promise such a person to lyue vnto the age of thre score and ten yeres.

If thre lynes the lyke, then vnto foure score yeaeres.

If fouer lynes the lyke stretched a long the foreheade, doe then signifie foure score and ten yeres. And if fve lynes the lyke stretched a long, doe then declare a hundred yeres : as the learned Ptholomeus wyrteth.

If the thre lynes aboue described, are crossed of other lynes, doe then denote hatred, troubles, and persecutions, for the more part.

If the sayde crossings of the lynes, shall make
an

an angle, and that one lyne be bigger then the other: in such maner that the same stretcheth ouer the angle aboue the nose: doth then signifie that such a person hath enimies, but they shall not greatly harme him. But further of this forme, of the angle crossed, maye a man learne and vnderstande, in any worke of Paulmestrie: that uttereth matter of the quadzangle of the hande: as touching friends and enimyes: And euen the same is wytnessed, by the signes of the forehead.

If neyther angle, crosse, or ouerthwart lyne, shall appeare on the forehead, doth then signifie a luckie continuaunce and glozie in workes, and a most happie estate, vnto the ende of lyfe.

The sharpe crossing of lynes, to the maner and forme of a pinnacle: doth then demonstrate both housholde, and familiar enimies, or enimies of the owne kindred: as Morbeth the Cardinall wyrteth.

If any two lynes of the forehead, are nere ioyning together, in any part: doe then demonstrate discorde, and contention, with many persons.

The comlinesse and good proportion of the three princypall lynes of the forehead: doth denote a worthy fame, and singuler wyf, as sundrie Authours wypte, and the same affirmeth the Physiognomer.

If many lynes are discerned in the foreheade,

G. iij.

then

A pleasaunt discourse

then (so appearing) those are named the sisters of the three principall lynnes : as wyrteth the former Morbeth. If but one line only, is seene or doth appere in the forehead, then according to the maner and forme of the same, & place where that appeareth, with the age of the person, and dominion of the Planet, must a man like iudge.

If no lyne at all shal appeare in the forehead : then by reason, no iudgement at all can be pronounced.

When in the breaking, those lynnes appeare crooked in this maner, as the example here vnder of the one playner expresseth : doth then signifie the greater infortune to that person. As the lyke by obseruation was noted, in a certayne Italian, and sundrie others.



If any of the lynes appeareth crooked or bended bpwarde as a Bowe : doth then indicate the greater infortune : But if any line downewarde stretched, then the lesser infortune, is signified by the same : as Mantuanus and Cocles wypte.

When in the croking, any of the lynes shall be crossed, especially Marses lyne: doth then signifie violent death, vnto that person : and this (according to the positure, and place of the lyne) shall like be iudged to happen eyther in the seconde, or thirde age.

The beynes berpe bigge appearing, in the forehead : doe denote the exceeding qualitie of choller, and that suche a person to be exceeding yrefull.

These hytherto of the iudgement, of the three principall lynes, appearing and to be scene (in a maner) in the foreheads of most subiects : which diligently obserued, and noted by due circumspection, shall in the ende finde thys rare and Golden secret, hid a long tyme from manye good wyttes, yea and of these sufficiently skilfull in o- ther laudable Artes. And that this Jewell maye not appeare mutilate, and vnperfite, for the lack of moze principles and instructions to further the same : I intend to publish a singular treatise very rare, and knowne but to fewe students, intituled Metoposcopic, or by a more knowne name, the

A pleasaunt discourse
betwe and beholding of all the lynnes appearing in
the forehead, beginning orderlye from Saturnes
lyne, vnto the Moones, written by a most lear-
ned Mathematician & Physition, named Thad-
dæus Hagecius of Hagek: to which added vnto
the number of thre score examples, lyuely coun-
terfayted: that he by diligent traualle, noted and
observed: which no doubt will much helpe, and
further those, that minde to iudge on subiects, by
the ayde of those faythfull instructions, and liue
by examples: published in this perfitte maner, by
that worthy man aboue named: for recompence
of which traуayles, he in my (opinion) well de-
serueth immortall memorie, among other of the
learned Philosophers: which commendation and
oppinion of mine, I referre to the wisedome of
the readers, at the comming forth of the treatise:
in the meane time I wishe the readers, to vse
these instructions aboue vttered. Next followeth
the iudgement of the ouerbolues, as a part
belonging to the forehead: by which sin-
gular matter may be learned
and knowne.



The

The forme and iudgement of the ouerbrowes.
The.xvij.chapter.



The learned Phylosopher named Nuncius natura, writeth in the second booke (de partibus Animalium) that the ouerbrowes, and eye liddes were ordayned for speciall helps to the face, as to ornate, and beseme the same, with the auoyding of other inconueniencies.

The place of the ouerbrowes (as writeth Co-cles) is a part of the foreheade, and formed of nature in that seate, where the bones knit & ioyne together. The ouerbrowes also were ordayned to man (as reporteth Thaddæus) both for profite, and comelinese sake: these for profit, that the moi-
Gure

A pleasaunt discourse

Store and sweat falling from the forehead, might (as a penthouse to the eyes) so cast off the moisture destilling, and lyke the humours and moisture falling from the heade (through the same euelsing) shoute them of, without harme to the eyes. The like wordes in a maner, uttereth the Physiognomer Cocles.

The ouerbrowes (as reporteth Cocles) were appoynted by God and Nature, in the knitting and ioyning of the bones: for that in many olde persons they grow and ware so long, that of necessity, and for comelynesse sake, they must be clipped.

The causes of the heares (as writeth the Physiognomer) are noted to be fower: as the efficient, the materiall, the formall, and finall. The efficient cause of the heares, is procured two waies: the one is naturall heate, which eleuateth the humours from the moisture of the bodye, and sendeth or carieth them forth vnto the skinny parts. The other is the colde ayre, which both thickeneth and coagulateth those humours, and reduceth them into the forme of heares. The materiall cause, is two waies, the first is farre off, and is the corporall moisture: the second cause is nere, and is the earthly vapour or humour, which is evaporated from the moisture. The formal cause, is the forme of the heares, as the length and
rounder

roundenesse of them. The finall cause, is y^e diuer-
sitie of heares, as to the decking and beseming of
the bodie, like as are the heares of the ouer-
browes, of which our intent is to write fully and
at large in this chapter.

The ouerbrowes haue a hidde vertue, to ex-
presse the affections of the minde: of which this
proverbe that the person rayseth or listeth by the
ouerbrowe: ment by the same, that such a one to
be arrogant, and proud. And suche appearing
lyke, doth the learned Thaddæus, rightly name
hawty, and slowe of countinaunce.

The right ouerbrowe is more raysed, and ben-
ded, than the left: in that all the partes throughe
the cause of mouing, doe decline and leane, vnto
the vpper sight. The right kidney in lyke maner
is knowne to be higher placed, than is the left: as
the abovesayde Thaddæus writeth.

Such hauing the ouerbrowes verpe hearle,
be noted peeuish, and ouerthwart in wordes: the
reason is, for that the much quantitie of heares,
doth argue the great plentye of hote and aduust
matter, through the cause of heate and aduusion:
of which insueth, or is procured, the vncomelinesse
of speech, through y^e swiftnesse of wordes, and hasty
talke. Their manners in like condicion be vnto-
warde, and elusthe: seeing the vnderstanding and
worthy behaviour, is not caused, but through a
temper

A pleasaunt discourse



temperament, and depzising of aduſſion. For of the great aduſſion, is the braine euermore heated : or a light cauſe heateth, though the notable heating : and by the conſequent, ſuche be clatterers, and furious : and they neyther thincke, nor can thincke and direct in their words a good or right diſcourſe.

The ouerbrowes ſtretched bpwarde, if of the heares diſcende vnto the beginning of the noſe, and bpwarde eleuated vnto the temples, doe denote the dominion of heate and dryth : and ſuche are knowne to be craftie, & wicked of condicions.

Conciliatore wytteth, that whole ouerbrowes appeare whole, and not ſeauered of heares betwene eche, are noted heauie and ſadde perſons, appiyed vnto the ſimilitude of the affection, and paſſion :

passion: as both Aristotle, Albertus, and others
reporte.

Morbeth the Cardinall writeth, that whose o-
uerbrowes are stretched vnto the nose, and retych
bpwarde to the temples, in such maner, that the
heares spzcade to eyther side of the browes: bee
not onely noted simple, vnshamefast, enuious,
foolish, without fraude or deceyte: but vn-
satiabie and gluttinious, applyed to the Solwe.

The ouerbrowes blacke, not much crooked,
and deuided with a space, are most commended:
for such ouerbrowes hadde our Sauour Iesus
Christ, and the chaste virgin his mother: as the
singuler Nicephorus Preacher, and chiefe pa-
stoure of Constantinople church, and wyter also
of the ecclesiasticall hystories reporteth, in the end
of his first booke.

The ouerbrowes thinne, and of a meane big-
nesse, doe argue a moderation in that creature,
and the goodnesse of humours: for suche hauing
the like ouerbrowes, are noted to be ingenious,
and searchers of deepe secrets: as both the Phi-
sognomer Cocles, the learned Philemon, Concilis-
atore, Albertus, and others agree in the same.

The Phisiognomer Cocles reporteth, that when
the ouerbrowes appeare thicke of heares, and so
plentifull or aboundant, that these (as the Phi-
losopher writeth) doe discende to the beginning
of

A pleasaunt discourse
of the nose, and appeare through the same whole
formed together : doe then signifie great adustion:



and such hauing like ouerbrowes, are melanchol-
like, and of an euill nature : yea wicked persons,
and sometimes theues, rauishers of maydens,
murderers, but deceyuers alwayes : and to bee
briefe, all vices, and wickednesse, are comprehen-
ded and knowne in these persons. Of which the
native Philosopher, in his mother tongue, wrote
these warning verses, which folowe.

NOn te fidare, de le gionte ciglię
ne de le folte, se guercia e lo luce,
Che chi le porta, guarda non te piglię.
impio danimo, ladro, falso, e fello,

Cum

Cum bel parlare, suo tempo conduce,
rapace lupo, cum vista dagnello.
Non fu mai guercio, cum l'alma perfecta,
che non portasse, de malicia schermo,
Sempre seguendo, la superba secta.

These hitherto, Franciscus Asculanus.

In these verses above noted, both the Physiognomer declare and report, that the squint or goggle eyed persons, to be greedie catchers, covetous, dissemblers, and malicious: and in a manner so euill inclyned, as such hauing the ouerbrowes loyned, through the heares thicke growing betwene: and the lyke maye be sayde of those hauing but one eye, so that the other partes are agreeing. And generally these thinke all euils, if we may credite the Physiognomer.

This gogling of the eyes, is caused manye wayes, as Auicen wyrteth (tertia tertij capitulo. 28. de strabositate) where he vttereth, that sometimes the gogling of the eyes, is caused through the mollifying and losenesse of certayne Lacertes. &c. and after the same he reporteth, that this gogling is sometimes caused through a drynesse, as the like hapneth in sharpe agues. &c. and this (sayth the Physiognomer) serueth aptest vnto our purpose: in that the same corroborateth the drynesse,

A pleasaunt discourse
 bynesse, which is cause of the heares, and two
 causes also are associated, vnto the procuring of
 a wicked effect. And I neuer saw (sayth the Phys-
 siogonomer) the goggle eyed person, wythout a
 mightie heape of vices, full of fraudulent ini-
 quities, and contumelious: and the like doe I af-
 firme of the one eyed persons, hauing the other
 notes aunswering, as aboue taught.



The auncient Rasys affirmeth, that such ha-
 uing much heare on the ouerbrowes, are noted
 full of thoughts, and very pensive, or most com-
 monly sadde: and their speeche vnseemely, and
 grosse. So that this text confirmeth choller a-
 dust, and melancholie humours: and is the
 cause also of many thoughts, and that such muse
 and

and bethinke great matters. A like note the Phis-
siognomer diligently marked, in sundrie rob-
bers by the high way (as aboue reported) by the
sayde Cocles. And such also are desolowers of
Maydens, theues, and murderers for the more
part; if their faces be couered with a palenesse,
or toholp pale: and on sundrie like formed, the
Phisognomer pronounced iudgement by order
of lawe, and death to insue: which not long af-
ter hapned, to the admiration of such which
knewe of the same.



An example of a notable theefe, and ingenious
in stealing and robbing, who in the Phisognos-
mers tyme, was hanged for his wicked factes:
doth he here place by the waye, for the better fur-
thering of such, as minde to iudge by the Arte, on

A pleasaunt discourse

subiects like proportioned. Thys person, (to come to the matter) was figured, on thys wise : he was of a meane stature, leane and slender of body, & proportioned in the members and partes of the same. The haeres of his head black, curled, thinne and long : the forehead square, and in the middle even, the haeres of the ouerbrowes bended, and thicke, and in the discenting ioyned in the cove of the nose. The eyes were meane of forme, deepe standing in the heade, hauing glystering and fire spottes : the cheeks somewhat bearing out, through the helpe and meanes of the bones there placed. The face was long, the nose meane, as the same protensed vnto the mouth, and chollerick of forme, the part vnder the nose foucated : the mouth small, the lippes thinne, and the neither (as the same were downeward) folded. The chinne extending to a sharpnesse, or in a maner sharpe downeward, & on the top foucated, and rounde, the bearde small and thinne. The colour of the face was whyte, shew-
ing or couered with a certayne palenesse, his pace in going like to the Peacockes, and that in a soft maner. His stature after nature, was rather vpright, than slouping or crooked : yet crookedly did this person walke by hymselfe, as one musing by the waye. His legges were slender, the fete small and fine, the heeles little and very flat :
he

he went verie seemely, and neate in apparell. The shoulder poyntes behinde, were somewhat bigge, and a little crooked. The handes sayre and comely, with the fingers long, and paulmes long. He was a person (by report of the Physiognomer) of fewe wordes, yet quick of speche: and his actions for the more part, were done with much expedition, through a passing wylt, great boldnesse and courage. In as much as vnto the Physiognomy of the Planets, the Physiognomer affirmeth, that the blacknesse of the heares of the heade, and thinnesse of them, and cryspidnesse, and quicknesse of speche, and motion of the body, and nose protensed and cholericke or hooked, these indicated that Marses vertue to beare swaye in him: for as much as in the respect of bodye, he had the breast large, and shoulder poyntes bigge: which together were a note of hotenesse, in that person. The thinnesse of the heares, signified a drynesse to be in him. His pale musingly, or as one full of thought, with the eye liddes drawne or gathered together, and ouerbrowes iopning, through the thicknesse of heares over the cone of the nose: the eyes hollow or deepe standing, and Pracockes pale. The eyes thus lowe situated did denote a Saturnine disposition in him; and thys especiallye the fewnesse of wordes, and hardnesse in uttering them. The longnesse of

H. y.

face,

A pleasaunt discourse

face, with the cheekes like figured, as aboue be-
tered: the lippes thinne, and colour of the face
warme, indicated a Mercuriall disposition, the
forehead especially square. The overbrowes arcu-
ated, the lippes small, the sharpnesse of chinne,
and the fassils of them: the decking or euen dres-
sing of the heares, and fine apparelling of the
whole bodye: fine sette, with the heeles small and
flatte, indicated a veneriall disposition. The glys-
tering eyes and spottie, were by reason of the
dryeth of the Animall sprites consisting in the
brayne: For that the same fyrenesse and aduersion
procureth men (without the great grace of God)
vnto thestes & robberies. Saturne also increaseth
drynesse in that person: of the Sunne, the Moone
and Iupiter I wyte not, in that I remembred
not the notes agreable, at the wytyng of this.

It suffiseth vs (sayth the Physiognomer) that
we onely wyte, howe Saturne and Mars beared
swaye, and procured this person vnto thestes,
Venus vnto gaming: & Mercurie was in place,
in his genyture, which caused him to be ingeni-
ous. And herof it succeeded, that this person had
a small and thinne beard. To conclude, this con-
ceaued that the members which possesse a colde
and moyste matter, the Physiognomer attributeth
to the Moone: the members which inioye a
hote and drie qualitie, he applyeth to Mars: the
members

of Phisiognomie.

51

members which containe a colde and drie nature be applyeth to Saturne : the hote and moyſt to Iupiter : the hote and drie more temperate to the Sunne. The hote and moyſt members be compact, and not much ſolyde and rounde, nor very looſe, nor much erected and cleere, both be attribute to Venus. The members long not protenſed, and ſlender, are of Mercurie. Of the Saturnine and partiall ſlenderneſſe, both the Phisiognomer here omit to write, willing the iudgers in this Arte, diligently to conſider the Saturnine lines, both in the foreheade and hand: and to learne the Phisiognomie of the Planets, beſore they enterpriſe to iudge on any ſubiect. In that the formes, colours, clenly decking of parts, & all other ſpeciall members of the body, are to be fully conſydered and beholden: afore anye mindeſh to phisiognomate, on the proper indiuiduate.

The Phisiognomer Cocles here vttereth another example, yet eaſier to be conceyued, and vnderſtanded of all perſons, than the other abone taught, which is on this wiſe. A certaine Gouernour, named Valentinus Caſer, the ſonne of a mightie man when he gouerned, which was a murderer, a great deceyuer, a breaker of true ſayth, a ſpoyle of women, and a moſt great lyar: had the eyes glyſſering, which ſignified that perſon to be gouerned of Mars: in the night

A pleasaunt discourse



time he exercised reuels, banketing, and women:
and this he folowed in the time of his most seri-
ous affayres: he seeldome gaue care oz hearde
any of his subiectes causes. He was a man giuen
to be solitarie, and full of thoughts and musing,
sometimes prodigall, & of no stable religion: he
also was couetous, and fearefull, yet belde in
wordes, and indued with a singuler eloquence:
in diuers publicke matters to be hearde, oz in
places of iustice he thzcatned: and this caused, tho-
rowe the disposition of Saturne and Mars, as a-
bout vttered. He was a person, hauing a most
detestable

detestable witte : especially about wicked busi-
nesses, which proceeded of Saturne, and Mars.
The colour of the skinne was wan, and had an
aquiline nose, which witnessed the disposition and
nature of Mars. But at the meeting of the three
upper planets in Cancer, dyed that mightie man
aboue noted : whome some reporte, was Pope A-
lexander the first, which seemed to be an enimie
in ecclesiasticall matters (but in what maner) I
cannot iustlye report. To be bryefe, about the
time of the death of this Pope, hapning at the
great coniunction in Cancer, lost this man his
gouernement, and soze bered with a greuous
sicknesse.

And thus aboue his stocke and kindred aduan-
ced, was at that time infortunated, and throwne
into prison. This person was most vile in deedes,
and bolde in wordes in that the Saturnine dys-
position bare sway in him. And of this it came to
passe, that he was so great a dissembler, and de-
ceyuer of many : for when he was come vnto his
vttermost cymment, he vanished as a smoke or va-
pour : in that Mercurie of the Alchymists, was
euill fired and consealed. But the salt Armoni-
acke, and salt Alkali, were seperated from the
iuyces of the herbes.

Such which be accustomed to weare gorgeous
apparell, many ornaments and Jewels, like to

H.iii.

women :

A pleasaunt discourse



time he exercised reuels, banketing, and women: and this he folowed in the time of his most serious affayres: he seeldome gaue care or hearde any of his subiectes causes. He was a man giuen to be solitarie, and full of thoughts and musing, sometimes prodigall, & of no stable religion: he also was couetous, and fearefull, yet belde in wordes, and indued with a singuler eloquence: in diuers publicke matters to be hearde, or in places of iustice he thrcatned: and this caused, thorough the disposition of Saturne and Mars, as aboue vttered. He was a person, hauing a most detestable

Detestable witte : especially about wicked businesses, which proceeded of Saturne, and Mars. The colour of the skinne was wan, and had an aquiline nose, which witnessed the disposition and nature of Mars. But at the meeting of the three upper planets in Cancer, dyed that mightie man aboue noted : whome some repozte, was Pope Alexander the sixt, which seemed to be an enimie in ecclesiasticall matters (but in what maner) I cannot iustlye report. To be bryefe, about the time of the death of this Pope, hapning at the great coniunction in Cancer, lost this man his gouernement, and soze bered with a greuous sicknesse.

And thus aboue his stocke and kindred aduanced, was at that time infortunated, and throwne into prison. This person was most vile in deedes, and bolde in wordes in that the Saturnine disposition bare sway in him. And of this it came to passe, that he was so great a dissembler, and deceyuer of many : for when he was come vnto his vttermoost cymment, he vanished as a smoke or vapour : in that Mercurie of the Alchymisters, was euill fired and consealed. But the salt Armoniacke, and salt Alkali, were seperated from the succes of the herbes.

Such which be accustomed to weare gorgeous apparrell, many ornaments and Jewels, like to

H. iij.

women :

A pleasaunt discourse
 women : or that be much delighted to weare and
 vse swete powders, and pleasaunt Demanders :
 are reported to be spiced with the disposition and
 nature of Venus.



Whose beares of the ouerbrowes are descen-
 ded downewarde from part of the nose, and ret-
 ched bpwarde from part of the temples : is noted
 vnshamefast, and dull of wyt. For the vnshame-
 fastnesse, procédeeth through a furious hotnesse,
 and ouermuch mourning : & the dulnesse, through
 the same cause : as Rasis, Palemon, Loxius, A-
 damantius, and sundrie others affirme, and the
 Physiognomer with them.

The ouerbrowes thinne of beares, and of a
 meane bignesse, doe insinnate a temperament,
 through

through the goodnesse of humours : and through the seperating from verie much adustion. And such by report of the Physiognomer, are noted ingenious, and searchers of deepe secrets.

That worthy man Rasis reporteth, that the ouerbrowes long, doe signifie arrogancie, and vnshamefastnesse in that creature : the cause, did the Physiognomer aboue utter.

Conciliatore wryteth, that when the heares of the ouerbrowes are stretched vnto the temples : suche a person is knowne to be nastie or vncleanly : and of some noted to be a mocker, and dissembler : which the Physiognomer seemeth not to haue noted in his time.

Certayne affirme, that the ouerbrowes long, doe argue suche a person to be arrogant, lecherous, and vnshamefast : which matters truely are increased, for the moze part in olde age. As the Physiognomer Cocles noted, in sundrie indiuiduates.

The learned Auicen wryteth, (primo de animalibus) that when the heares of the ouerbrowes descend by incuruation or crooking, from part of the nose, doth signifie a sharpe, that is, a readie wyt and ingenious, in wicked and detestable matters or businesses. When the heares be stretched and croke, to the outside of the eye corners lachrymall : such a person (by report of the

Physi.

A pleasaunt discourse

Phyſiognomer) is noted, to exercise ſelling, and to play the ieſter, and to haue his felicitie therein: except education, otherwiſe contrarie the ſame.

The beares of the ouerbrowes, if they ſhall be ſtretched, and lye ſo ſtraite as a lyne in length, and theſe long: doe demonſtrate an euill, weake, and feminine minde: applyed by the lyke, to women. And theſe maner of eye browes (ſayth the **Phyſiognomer**) doe I attribute to Venus: and ſuch he ſawe (for the moze part) to be **Cynedes**: or elſe very luxurious.

The auncient **Palemon** wyrteth, that if the beares of the forehead or browes, be ſtretched vnto the middle of the noſe, and that thicke appearing, but vnto the partes which conſiſt on eyther ſide, little: is an argument of magnanimitie, and of moſt ſingular vertue of minde, in that creature. The beares in the ſame place ſtretched ſtrayte out, doe denote ſuch a perſon to be fearefull, yet indued with deceytes, if we may credite **Palemon**.

Auicen (primo de animalibus) reporteth, that when the ouerbrowes are ſtretched according to a right lyne, doth ſignifie a ſerene minde: he alſo wyrteth, that the beares of the ouerbrowes hanging downewarde, to ſignifie an enuious perſon: the ouerbrowes crooking, doe
denote

denote a weake minde, and feeble courage. The ouerbrowes so much crooking, that they appeare almost ioyned to the nose, doe denote a subtile, and an ingenious person. Such ouerbrowes (sayth the Phisiognomer) declare a studious person: and applyed for that reason, to the Planet Mercurie.

When the ouerbrowes shall be thinne, in the dyametre commensurated, & that these are large: this person (by report of the Phisiognomer) is noted, to be of a quick and readie vnderstanding. Some wyte, that if the ouerbrowes bended, are ioyned together at the cone of the nose, doe argue a subtile, and a studious person. If these there knit (by the agrément of all wyters) doe wytnesse a sadde person, yet not the wyldest, as the Phisiognomer noted the same.

Here the Phisiognomer propouneth a solemne Probleme, that may be demaunded, why the heares of the ouerbrowes, are more increased in olde age, than in youth: to which he thus seemeth to aunswere, that seing the generative vapours of the heares of the ouerbrowes, which are caried or sent forth, by the ioyntes of the bones, and in youth are compact, and well ioyned, through the tenacitie of moysture: for that cause the vapours can not haue their free passage forth, seing the penetration in them at that age

A pleasaunt discourse
is prohibited. But the moysture of the selfe same
toynd in olde age, is consumed and dried : wher
of the bones are caused moze open, and the va
pours free doe consequently ascende, thzough
which the heares of the ouerbrowes are then
procured to growe long.

The heares of the ouerbrowes thicke, and so
long stretched out, that they seeme in a maner to
shadowe the sight : doe denote in that person, the
excesse of heate. The ouerbrowes thin of heares,
and the places much fleshye : doe signifie a slowe,
and dull capacity, and coldnesse ruling in the prin
cipall members : as the learned Thaddæus
wyrteth.



The heares of the ouerbrowes nere touch
ing, and in a maner toynd together, are noted to
be

be the worst condition of all others: in that the
browes like formed, doe argue a wicked person,
full of mischief, vngracious workes and deedes,
and gyuen to wicked Artes. As the like, the lear-
ned Ioan. Indagines affirmeth, that he obserued
in sundrie olde Witches, brought to the stake to
be burned, that had the like ouerbrowes. The
learned Physitian Thaddæus reporteth, that he
obserued a ioly Capitayne, a farre trauepler, yea
a Pyrate on the Sea, and rauisher of Maydens
(in the Citie named Nymburge) three yeres be-
fore, he was cruelly slayne of the Tartarians:
who had the like ouerbrowes, with the eyes glis-
tering, and fyrie spottes in them, hauing also an
pysfull and fierce countinaunce, and warme of
colour in the face. That the forme of this person,
maye neerer be vnderstanded and learned of the
professors of the Arte, conceaue this figure here
afoze demonstrated liuely to the eye.

The heares of the ouerbrowes white (as re-
porteth Ioan. Indagines) doe argue an effeminate
person, lightly beleuing and foolish. If the crow-
ning of the heares declyneth vnto the temples,
and vnto the bowling out of the cheekes, doth de-
note such a person to be negligent and foolish.
The ouerbrowes, if they retch out long, and ap-
peare thick of heares: doe signifie a person medi-
tating, and bethinking mighty matters, as the
Phisiognomer

22
A pleasaunt discourse
Phisiognomer reporteth.



The Phisiognomer Cocles here placeth an
other example, of a certaine person that he noted
(in his time) which by reason of the ouermuch
hotnesse consisting in him, was knowne to be a
a foole full of wordes, furious, yrefull, euill ton-
gued, and vnpatient, whose posture and forme
of partes was on this wise. He had the heade
pinaple like, the voyces lowde and sounding, quick
of speeth, and in stature small, musculous, San-
guine, yet tending vnto chollier. The eares were
great, the forehead bearing oz bossing out, after
a round maner, the ouerbrowes ioyned together,
and much heartie, the cies small, hollow standing,
glittering, and fierie: the nose flatte and holowe
in

In the middle : the cheekes bonie , and somewhat flat : the mouth great, the lips thicke , and folded or turned outwarde : the teeth bigge : the chinne sharpe, and longe : the face long : the neck grosse, and shorte : small was the distaunce, betwene the heart, and brayne : by which appeareth, that the skill of the Anothomye, is very necessarie in this Arte . The shoulder poyntes were great and eleuated, with a largenesse of the breast : the part afoze (named Methaphrenon) was eminent and fleshye, the Hipocondria great : the legges shorte and musculous : the armes long , and grosse or bigge, the fete bigge , and articulated : the heeles great : the soales of the fete holowe : a swiftnesse in pace, and treading short . He bare the heade (by turning hyther and thyther) after the maner of the Hart : ouer all the bodye, he was most bea- rie : hauing a redde colour in the face : which notwithstanding was a darcke fierie . In the hands he hadde the Cardtacke, and middle naturall line, very large seperated, and were most redde : with the mensall line naked, and alone : in the paulme of the handes, were onelye three lines : with the rest of the tubercles, and other lines infortunated and depressed : that denoted a most beluine or bu- tish nature, to consist in that person.

For as much as Michael Scotus hath frivoulsly wrytten of the ouerbrowes, for that cause both the

32
A pleasaunt discourse
the Physiognomer Cocles, wittingly overpasse
his sayings in this Chapter: considering they doe
so farre disagree, from the liuely Arte. And the
learned Ioannes Picus, greatly discommendeth
this Scotus, affirming him to haue written no
weightie matters of importaunce, but rather tri-
fles, and of these full of superstition. These by-
thereto of the ouerbrowes, with the liuely exam-
ples described of y^e Physiognomer, much furthe-
ring all such as be delighted in the Arte: next to
this doth he utter, both of the vles, and iudgement
of the eie liddes.

The forme and iudgement of the eie liddes, and
heares of the liddes. The. xvij. chapter.



Isydore

I Sy dore writeth, that nature ordayned the couer of the eyes, or eye liddes, to defende the eyes from outwarde harmes: as from flies, moths, dust, strawes, and such like, that might otherwise fall into them. The eye liddes also be the couers, with which the eyes are covered: and (of Isydore named) the eye liddes, in that these couer and hide the eyes in sleepe. For the same cause, the like is to be learned and vnderstanded of the nature, and diuersitie of the heares: as afore in the other chapter, of the ouerbrowes. Here in this chapter, hath the Physiognomer diligently gathered together, the sayings of the learned Conciliatore, and others, although but a few notes of them were to be founde.

The eye liddes, which on the eye approached nigh the angle, in the lacrimall part, if the same be exceeding small and thinne: doth denote the disposition of the maner, and malice of the forme. The cause of the smallnesse of heares, doth litle the matter indicate.

The thinnesse of the heares, doth argue the subtilnesse of matter, that is, of the humours, and the dominion of choller. Such are knowne to be malicious, vicious & wicked: yet consider diligently, all the other passions of choller. When that place shalbe fleshier, like to the Rites eien, then doth the same denote craftinesse, and an euill hotnesse, and

A pleasaung discourse.



is also a chollericke foole. For which cause (sayth the Physiognomer) beware of the chollericke, not regenerated of the holy Ghost.

The lacrymall or inner corner of the eye, when the same is little and narrowe: doth signifie a craftie person; as Auicen reporteth, primo de Animalibus.

The upper eye lidde bearing out, rather blowne vp: then full appearing, and somewhat declining ouer the eye: doth argue that person to be haughty and disoainfull.

If the eye lyddes doe decline downewards; full and very thicke, especially when they be covered with a rednesse: doth indicate such a person to be a ruinous and wastefull drunkarde. The reason is, for that these signifie a weakenesse of the eyes; and

and by the consequent, of the bzaîne. So that



through such a weaknesse, the like persons feare
the drinking of wine. As the same, Phisiognomic
observed and noted in many, haunting taciernes,
and such ofte drinking Paulmesse: of which one,
thelike was a certaine Countryman of his, be-
ing an exceeding quaffer and drinker of Wines.
That if the neather eye liue shall be small,
swartow drawne together, in such manner, that it
covereth but the whyte of the eye: doth denote
the body to be gouerned of a drinelle of humours.
If this like hapneth in any cause, of verie sharpe
passions, whelke nature hath so wrought the same
(as Hypocrates wytneseth) doth then pronounce
death at hande.

A pleasaunt discourse



The auncient Rasis reporteth, that when the beares of the eye liddes (so named of the beating of them) doe croke downewards, or be naturally wythed vnto one part: doe indicate such a person to be craftie, and a liar.

Why the liddes are placed on the eyes, both Gulielmus Nurice thus define: that by them the condition and qualitie of the eyes, might the readier and better be defended and preserved from the outwarde matters: euen as the sheath; on a sword: for that cause, such a person which hath a grosser or thicker eye lide, doth further see from him: for as much as these preserve the light of the eyes, from the outwarde heate, and cold. And of this, manye beastes see further off, than men:

and

and this caused, through the grossnesse or thicknesse of the eye liddes.

The corners of the eyes, when they be delated, doe then argue a sicknesse or disease, of the eyes. And if these haue anye fleshie bearing out, doe denote drunkennesse: especially when the eyes are bearing out, and the eye liddes be drye: as in many the like, the Physiognomer hath obserued and noted.

The vpper eye liddes, couering the neather: doe argue (by the report of Conciliatore, Albertus, and others) long lyfe.

The corners of the eyes dylated and large, through the cause of a smyling eye: doth indicate a lecherous person: and this note, applyed (of the Philosopher) to Venus.

The often beating, or panting of the eye lids, doth argue such a person to be feareful, and vered often with a frensinesse: as Palemon, Loxius, and sundry others report.

The eye liddes thinne (and in health) are best commended: For these declare, a laudable minde, nighest approaching to God, through an vpright behauiour.

The iudgement of the spaces, betweene the eye brovves: after the minde of Michaell

Scotus. The xix. chapter.

3.ij.

The

A pleasaunt discourse



The spaces betwene the eye browes, nere ioyning togither: declare that person to be a nigard, enulous, verie much desirous of bewtifull things, hauing a straunge fortune, and moze rigorous than gentle in behauiour.

The spaces betwene the eye browes, if they be large: doe denote such a person to be of a dull capacitie, yet of a great boldnesse, verie trustie in neede, of a perfite & an byright friendship: these hitherto Michael Scotus: if we may credite the agreement of these sayings.

The nature and iudgement of the mouings
of the eyes. The.xx.chapter.

The



The Physiognomers confirme their sayings,
by the signes and notes of the eyes: in that
the notes which are discerned in the eyes, be fi-
gures and utterers of the affections of the heart.

The eye is the instrumentall member of sight,
whose qualitie is moyste, in a rounde forme figu-
red, with a certayne playnesse: and formed with
seauen coates, and three humours, as wyrteth the
learned Sillanus (super nono Almanforis.)

The passions of the minde, as trouble, mirth,
loue, hatred, and such like: are especially decla-
red and uttered by the eyes: after the agreement
of all wyrters.

The especiall colours of the eyes, are knowne
to be foure: as the black, whytish, variable, and

J. iiij.

gray:

A pleasaunt discourse
gray : as the worthy Canamusalis (in libro oculorum, cap. tertio) reporteth, and the like Iehusalis.

The rounde forme of the eyes, is better moouing, persfiter, and vncorruptibler, thzough the lacking of corners : as al the learned agree in the same.

The cornered eyes, haue very often superfluous moysture standing in them : as wyrteth the singular Constantine, in libro oculorum.

A persfite forme and condition of the eyes, doth denote an honest person : as wyrteth Gulielmus Nurice, Conciliatore, Albertus & others.



The eyes bigge & emynent, doe argue weake-
nesse, and a feeble courage : in that these be so cau-
sed

sed blygge, through the much aboundance of moy-
sture of the brayne : in which is coldnesse, that
theadeth a long by the members, and extingui-
sheth the bloud. So that such a brayne is colder,
and moyster, than it ought to be : and in such a
body should be the lack both of naturall bloude,
and courage. And as the spirit and store of bloud,
procureth boldnesse in men, euen so doth the cold
and moyst qualitie, contrarie worke and cause
fearefulnesse.

Rasis reporteth that the eyes emynent & bigger
doe argue such a creature to be fearefull : and ap-
plyed to the Hare, Cunny, and Frogge.

The eyes out ward extended, doe denote (after
the minde of Rasis) such a person to be foolishhe :
but the eyes deepe standing, doe denote such a per-
son to be subtile, and of euill condicions, through
the part of the wicked qualitie : yet such be of a
good and sharpe sight, and see further, than the
emynent eyes doe : in that the visible spirite is
more gathered in the deepe eyes, and the seing
vertue stronger, yea the light is receiued in grea-
ter quantitie : as by experience is knowne in the
Gunner, which minding to shote strayt, winketh
with the one eye : and like the Carpenter, in the
laying of his lyne right : these hytherto Auer-
roys. But through the contrarie cause, such ha-
uing the eyes emynent be weake of sight, and see
nothing

23
A pleasaunt discourse
nothing so farre off. The large eyes tending into
a breadth of the bodye, like vnto the eyes of the
Parthians, doe indicate the moisture of body, in
that creature.



Such hauing the eyes eleuated, and standing
highe out, doe see from them (as aboue uttered)
but a little way : the cause is, in that when the
eye is eminenter, it is then further distaunt from
the braine : which is noted, the well spring of the
eyes. So that through the farre distaunce from
their spring, that is the braine, such eyes are hin-
dered to see farre : where otherwise the eyes stan-
ding deepe, doe see sooner and further, yet such are
noted to be of euill condicions. Further, conceiue
that through the eminencie of the eyes, diuers
matters visible are represented : so that such in a
shorte

shorte time, can discern and iudge matters. Such also are bablers wpythout iudgement, through the forepart moyst: as afoze vttered, of the forehead. And for that cause, are noted vnshamefast, and foolish: the selfe same (in a maner) doth the learned Asculanus (in his mother tongue) write in libro Cerbæ, on this wise.

Gli ochij eminenti, et in figura grossi
Gli ochij veloci cum lo batter sermo,
Matti e falsi, & de mercedę scossi.

By which he concludeth, that such are without dyscretion, through the small discourse, and paucytie of vnderstanding. He also vttereth an other kinde in these, as the eies moving fast and quick, whych are a note of hotenesse; and argueth irrefulnesse, lururie, and boldenesse: applyed to the Hawke, and Falcon.



The

A pleasaunt discourse

The slow moving of the eyes, is a note of coldnesse : and declareth sadnesse, and fearfulness in that creature. Such which with the eyes, moue the eye lids together, are weake, & of a feeble mind, as Palemon, wryteth. The eyes which shut, and open together : doe indicate a wicked & trayterous person. If water shall stand in them, doth then denote a studious person, and an earnest searcher of Arts: as wryteth Aristotle, Albertus, & Phylomo.

Conciliatore wryteth, when the eyes are disformally moued, as that one whiles they runne, and an otherwhiles cease running (although by these as yet) no wicked facte or michiefe be committed and done : in cogitation notwithstanding the minde is knowne, to be occupied with the like. And such generally, the Phisiognomer hath noted to be of wicked condicions : & prone through such a conspyning to come to a violent or euill death. Yea such a lyke note, hath the Phisiognomer often obserued, in many robbers by the high waye.

The Philosopher Ptholomie wryteth, y the eyes yellow (so that the same proceedeth of no sicknesse) doe signifie such a person to be a deceyuer, and cruell : as the Phisiognomer Cocles obserued and noted, in sundrie Balwdes, and Murderers. Further such a colour, doth indicate the dominyon of choller, wyth a most great aduersion : of which occasiō, cannot otherwise be caused, but the domi-

dominion of malignity.



The eyes which swiftly move, with a sharp-
 nesse of sight, are noted theues, vnfaithfull, and
 decepuers: yea such a note, hath the Phisiogno-
 mer experienced, and iudged many, which after
 were hanged. Of these one the lyke, was the
 sonne of M. Iulianus de Pontremulo, brought
 vp, and trayned couragiouslye (from childe age)
 vnder a valyaunt and pollitike Captayne, named
 Francesco Rouerso: on whome he pronounced
 iudgement, in the yere of mans redemptio. 1492.
 And before the presence of M. Bartholomew (de
 S. Marino) a famous Chirurgian, and a most spe-
 ciall

A pleaſaunt diſcourſe

of all frende of the Phyiſiognomers. And as this Cocles hadde afore pronounced and iudged of the yong man, euen ſo came it to paſſe (through the lacke of grace) that he was hanged, in the yeaere of our Lorde. 1496.

And this Phyiſiognomer on an other, named Tadeus Guidotrus, pronounced a lyke iudgement, which alſo for theft (as he reporteth) was hanged, by ſentence of the lawe. For theſe are well knowne to haue a ſubtil wyt, and the ſame proner or readier vnto the euill. The like conſirmeth that worthe Conciliatore, where he wytteth, that the eyes ſwiftly moving, and appearing ſharpe of looke, are noted craftie, unſaythfull and Theeues: as of nature, theſe are vttered. The cauſe is, in that through the ſubtilneſſe of wit, theft proceedeth, and the ſtraunge deceyning. For the ſubtil wyt proceedeth, through the ſubtilneſſe of humours, of which inſueth the hotneſſe of complexion, as aboue vttered. And the moving, proceedeth through a hotneſſe: ſo that when the hotneſſe is great, then is the ſwiftneſſe intenſed.

The looke fired, is not cauſed but of the overmuch, and fired thought, and of the often deſire to deceaue. By which reaſon, for two cauſes, are the like in ſuche a ſubiect, that is, the moving; which the intenſed hotneſſe ſignifieth; the other

ſayd ſome a ſignification of a ſoule, which is,
Hair



is, the sharpnesse of wyt, to the deepe cogitation
and thought, to worke euill. The selfe same Rasis
reporteth, where he wyrteth, that whose eyes
moue fast, and be sharpe of looke, is a deceauer,
craftie, and a theefe. Yet may here some argue,
that Theeues are Melancholick: in that Melan-
cholie, proceedeth of a colde, and drye humour:
for which cause, the contrarie of this is, as afore
uttered. To the same, both the Physiognomer
thus answered, that this is not alwayes certaine
or true: in that there hath bene seene (sayth Co-
cles) that Partiaill persons were Theeues, and
robbers by the highe waye: and that those were
founde Chollericke, and Melancholick: as shall
after appeare, in the Physiognomie of the Pla-
nets, and great worke of Chyromancie (to come
forth)

A pleasaunt discourse
 forth) of the nature of Mars, yet maye it be,
 through the accydences of the minde, that these
 are caused Melancholike adust: which like, that
 the same is by accydence, the Phisiognomer ob-
 served and knewe of experience, in sundrie
 Bawdes, common Dylars, and robbers by the
 highe way, which applyed their mindes & wyttes
 in these.



The wanne and yellow colour, both some-
 times indicate the complexion or qualitie of chol-
 ler adust: yet the same tending vnto Melanchol-
 ly. If to a whytenesse, to which a greenesse is ad-
 mixed, heate inseweth, which of the Phisitions,
 is properly named a leadie colour, as wytteth
 Almanfore, lib. secundo. capit. 1. So that this is a
 swartishe colour, if the same appeareth nighe to
 a red,

a rednesse (or a rednesse mixed to it) which demonstrateth that the grosse bloud to beare sway, even as the quantitie which approacheth to it, or as the rednesse which is mixed to it. This colour (by the agreement of the Phisitions) is as the colour of the lunges, when the same is newlye drawne forth of a beast, that is properly named wanne of colour. The same (of the lunges) which after the drawing forth, beginneth to putrefie, and swell vp, and a wanne or leadie colour appeareth in the same. Here note, that the Phisiognomer wylleth a man, to beware and take heede of the like coloured persons, in that these are verie evil, & wicked: if so be these in habitude (as Cocles reporteth) be not laudable or comely. Such a colour the Phisiognomer noted, in sundrie Cardinals, that were verie wicked in their deedes. Yea these of like colour he noted to be drunkards, luxurious, and practisers of false and wicked matters, without anye shame: as the like of experience, the Phisiognomer reporteth to haue knowne. He further wryteth, that the Melancholicke adusse, are lecherous, vnlearned, and exerceyse swynishe condicions: when as their heades be spericall, or Pineapple lyke, and hauing fatte cheekes. Yea when the adustion is ouermuch, then such incurre and fall into a frensinesse. The Phisiognomer noted, yea he iudged (before the

B. f. learned)

A pleasaunt discourse
 learned) sundrie of a like complexion, that be-
 came foolish : and of these, two were Students
 at that time, who after the increase of this me-
 lancholy, became foolish, according to the iudge-
 ment of the Physiognomer.



The eyes small, doe argue such a person to bee
 peruerse, foolish, and faynt hearted, applyed of the
 Philosopher to the Ape : the reason is, in that
 when the creature is hotte and drye, he is then
 malicious of the humours and spyrites : and is
 a betrayer through the hotenesse and drynesse,
 proceeding of the Chollericke adustyon. For
 which cause, such are deceyuers, and partake of
 the Melancholye humours : of which feareful-
 nesse, and foolishnesse ensueth through a drynesse.
 The deepenesse of the eyes proceedeth through a
 drynesse, which dryeth vp the moysture of the mus-
 cles

cles and lygamentes. Of which insueth a drawing together into the inner partes, and the braine to be exhausted. And the paucitie of the matter of the eyes, doth signifie in the moisture proportioned, the dominion of dzy nesse and melancholye adust, or a dzy nesse adustye: and for this, are fearefull, and deceyuers, lyke to the Ape: as the same experience demonstrateth.

When the eyes are situated after length of the bodie (for that these naturally in mankinde, are situated according to the breadth of the same) this is then named monstrous, that is, not agreeable to nature: the cause of which is the great hotenesse, as afoze sufficiently vttered. Of which a deceyuing and enuie insueth, through a daylye or continuall desire vnto the exercising and committing of euill factes, for the firincle of h spirits, and discrazed or disturbed braine. Of the same Rasys vttereth, that when the eyes shall be placed or situated as into length of the bodye, doe then demonstrate the like creature, to be subtyll, and a deceyuer. And one like to these (by the reporte of the Phisiognomer) was the brother of Hieronimus Sauonarola, who in very dedde, was known to be a great seducer, and beguyler of the people: yea, a deceyuer of deceyuers, and the proper inuention of disceyte consisted in him, so that not a lyke knowne or to be founde in his time: thys

A pleasaunt discourse
 great deceyuer (as Cocles vttereth) for the more
 colozing and hyding of his fraudes, publi-
 shed newe Statutes and Lawes for the people,
 in the riche Citie of Florence. The Physy-



ognomie of whome, was on suche wyse : he
 had a small heade, and the same in Pineapple
 forme : the eyes were, according to length of the
 body : the nose hooked, or like to the Eagles bill :
 the lippes thicke : the colour of his face was
 wanne aduste, and the neck leaning or bending
 to one side : and a note of the great hotnesse of his
 complexion was, that he coulde not indure to
 weare

weare on his head, any other vnder his Cap, then a fine and thinne linnen cloth, for that the beares alwayes shed of, howe thinne soeuer he went couered on the heade : and balde he was (through this continuall shedding of beares) which argued the dominion of dyynesse to consist in the forepart of the head . And throughout the whole body, he was (by report of the Physiognomer) most hearie : a note also of great adustion, in that person. For which cause (sayth Cocles) beware and take heede, of such false Prophets, or (that I may aptly name them) wicked deceyuers, thus complexioned & formed: but haue an eye especially to such, whose whole complexion is most adust.

Rasis reporteth (in secundo ad Almanforem) that many spottes in the eyes appearing, doe indicate an euill person: the rather, when the eyes shall appeare variable of colour, which signifieth the wickedder person. For the varieties of the eyes proceede not, but of a hotnesse which cleuateth the vapours vnto the eyes: of which, how much the more the varietie of the eyes is, so much the more doth the same argue an intensified hotnesse. By that reason, howe much the more dyuers the spottes are, so much the more is the adustion: and by the consequent declareth the varietie of humours, and greater adustion, and this doth manifest the adustion of the spirite: of which the

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A pleasaunt discourse
varieties of conditions proceede, and the mightie
heape of vices. So that of the great varietie, is
the honest and laudable iudgement, debased or
caused the worse.



The looke of the eyes like to the woman, cau-
seth the same disposition, as of such a complexion:
and is the same in conditions as the woman, as
luxurious, and inuericundious: for which cause
such men of like nature, be luxurious, and inue-
ricundious. Of which Rasis reporteth, that when
the looke is like to a childe, and that his whole
face and eyes seeme or appeare as he smyled, this
is a light hearted person, and giuen to mirth,
without taking care of the affayres of the world.
The eyes appearing wholly smyling (as one
laughing) with therest of the face in like maner,
be

be flatterers, luxurious, & yll reporters or slanderers. Some of this alledge a cause, and report that the mirth, and length of lyfe, to procede of a good complexion: whose cause are the laudable humours, and purenesse of them, through his agreement. So that the cause of lyfe is hotnesse, and moystnesse: but of death, coldnesse and drynesse. The complexion of yong men, is hote and moyst: but of olde men colde and drye: and the note of the same is, that such which cocate much, doe liue a short time: and the gelded after nature longer, than those not gelded: and the aged men which haue much fleshe, doe lyue longer, in that the causes of much fleshe, is a hotnesse and moystnesse. By which reason children, that are hote and moyst, be among other ages merrie, and ioythorough their complexion: and be without cares of the minde. So that such, like to children in countinaunce, are the like in complexion: not be thincking earnest, or waightie matters.

When the eyes appeare in rednesse to the burning coale, such a person is noted to be wicked, and obstinate: the reason is, in that the fyrie colour, both indicate a most intensed choller, by reason of the hotnesse: and he is vicious, and obstinate, as appeareth in the verses in the first place.

A pleasaunt discourse



Whose eyes be in colour lyke to the Gotes eyne, is argued foolish : the reason is, that when a creature resembleth to anye beast, such a person is of the like nature, complexion, and condicions as in many places afoze like vttered. So that such Gotes eyne doe indicate follyshnesse, & great simplicity. The Physiognomer many times looked on such a beast & found the eyes somewhat variable, with a certaine troubled matter about the ring & sight of the eie, which declared (after his iudgement) a complexion very flegmaticke, and watry, of which fearefulnesse, and foolishnesse insucth.

The eyes which are like to the Colwes eyne, doe portende a madnesse to succæde in that creature : seeing the eies lyke to Colwes eyne in men, do argue a like complexion. For the complexion of
such

such a beast, is colde and moyſt, of which the eyes are great : so that through a coldnesse and moyſtneſſe, is the ſlowneſſe and dulneſſe of vnderſtanding cauſed, of which a madneſſe and ſimplicite enſueth.

The eyes gray of colour (to the ſkie) drie ſeeming, and dimmie: ſuch a perſon (willeth the Philoſopher) that a man to eſchue, ſo nigh as he may: for that this gray colour in drie eyes, is a note of wicked perſons. The colour of the eyes, which reſpresenteth y colour of Dile, doth witneſſe a ſtrōg perſon. The yelowiſhe colour of the eyes, doth indicate a ſtrong, and ſtoute perſon. The eyes appearing much blacke of colour, is denoted to bee of a harde nature, and fraudulent. The deepenneſſe of the eyes, is through a drinkeſſe, drying the muſcles and ligaments: of which enſueth a gathering into the inner partes (as afore vttered) and the brain exhausted. The eminencie of the eyes reſpresenteth many obiects, of which a pœuiſh diſcourſe enſueth, through a confuſion of the obiects.

If the eyes ſhall be ſmall & prominent out, like to the Creauiſ cyne: doe denote the lewdneſſe of conditions and fooliſhneſſe. The reaſon is, in that the ſmalneſſe of the eyes, doth wytneſſe the paucitie or littleneſſe of matter: but the eminencie of them, doth indicate the ouermuch moyſture in the fore ventricle, where the ſpirites are letted,

A pleasaunt discourse
 ted, and of this lacketh iudgement. The empynen-
 cie also of the eyes, is the cause of the represen-
 ting of many objects, insomuch that such a one,
 can not discerne the congruent, from the incon-
 gruent : of which doth the pieuishe and beastly
 discourse insue, through the confusion of the
 obiectes.



The eyes tending bpwarde, as the Dre cyne,
 which (and with this) appeare redde, and are most
 great : doe indicate a most wicked person, lewde
 of conditions, a fole, a bibber, and a drunkard.
 The reason of this effect is, in that the same sig-
 nifieth the weakenesse of bzaine : for as much as
 such a forme, proceedeth of a most bzayne. And
 of the weakenesse of bzayne, is the drunkenesse
 caused,

caused, through the vapours ascending, which together disturbe the braine. The same elevation of the eyes, proceedeth by accident: in that thys is caused through the ouermuch hotnesse, whose note is the red colour, or the red colour indicateth. For of an ouermuch hotnesse, is the disturbance (of the rationall spirite) caused: as the lyke we daylie see, in the fyrie pyrefulnesse of men. Such eyes the Physiognomer noted, in the Citie of Viteberge, by one Nicholas a Barbier: which in a maner, was customably or daylie dronke.

The eyes directed with the looke bpwarde, quivering, and with a palenesse of countinaunce infected, doe denote such a person to be of a fierce and an inhumaine wytte, of an enuious nature, and sometimes a murderer.



A pleasaunt discourse

If anye by nature, hath the eyes appearing turned vpwarde: such a one of nature, is Lybidinous: applyed to the maner appearing, in the dead bodies. And in persons at the instant coeasing, as wyrteth Aristotle, in his Problemes. For the eleuating of the eyes, is by accydence: in that the same is caused, through the ouermuch hotnesse, whose note is, the rednesse of colour: of which is a troubling, of the rationall spirite caused: as we daylie see, in the intensed p̄fulesse of men.

The eyes appearing retorte, if they tende to the right side: doe denote foolishnesse: but if these tende to the left side, then they pronounce incontinencie: as the learned Palemon, in his Physiognomy vttereth.

The extensed eyes, with the extension of the count inauunce, doe denote such persons to be malicious, and wicked: the reason is, for that the same extension is procured of a drynesse, and hotnesse, through which the hote spirite is caused euill.

He which hath the eyes like to the Ass, is noted foolishhe, and dull of nature: the reason is, in that they be of a colde and drie qualitie, of which the impression of kindes is harde to enter: so that by the same reason, such are foolishhe: referred after the maner, to the slowe Ass.

The



The woꝛser eyes are they, which haue ey-
ther whyte, blacke, redde, oꝛ any other coloured
spottes in them: in that such a person, is lesse con-
staunt, then any others: yea so hardly to be trus-
ted, that rather to be shunned: except grace, and
godly education helpe herein. And such a note, the
Phisiognomer many times obserued and consi-
dered, in diuers Princes, Noble men, and iolye
Lawyers, in authoritie. Here might a man que-
stion and demaunde, how it hapneth, that such a
varietie of colours, appeareth in the eyes: to
which the Phisiognomer thus aunswereth, that
seing the eyes are verie clere, and of a thinne
substaunce, which is caused of the waterie hu-
mours consistig in them, of which the eyes are
formed;

A pleasaunt discourse

formed : For that cause, doe the vislue spirites, declare their qualities in the eyes. That these also are of a thynne substaunce, doth well and manifestly appeare in the μαμ4w when οεh hath εεh σμεττε : in that such a one doth then t4spe a εραyf & εεαλκ4lking εεαgl, at the beholding of the same, with sedwbol t4spse : yea and at that tyme, doe suche cetines dymlebi plineg in the cradle: if a man may credite, the saying of the auncient wyfters in this.

The eyes appearing, as they were hidde in the heade, that is, standing hollow inwarde, doe further see : and such a person these argue, to be suspicious, malicious, of a wicked yre, and peruerse condition : yet brie mindefull, especially of iniuries, bolde, cruell, deceptfull, a lyar, enuyous, lecherous.&c. as that Michael Scotus reporteth.

The auncient Rasis vttereth, that many spots appearing about the sight of the eyes : doe wytnesse an euill person : and the worster are those spotted eyne knowne, if they be variable of colour. The varieties of the eyes, doe no otherwise procede, than of the heate elevating the vapours vnto the eies : and how much the more variety there appeareth of the eyes, so much the more doth this argue the inwarde hotenesse to be. Howe much the more variable, or dyuers in forme,

forme, the spotted are, so much the more and greater, is the aduersion of the spirites eleuated: of which both the varieties of conditions, and the great braye of vices proceedeth. So that of the great varietie, is the honest, and lawdable iudgement, procured the wooser, of all likelyhood.

Such persons which haue the eyes shyning, are noted to be lybidinous: and for the forme, applyed of the Philosopher Aristotle, vnto the Cock, and Rauen.

The eyes in rednesse, appearing vnto the burning coale: doe indicate a most wicked, and obstinate person: and the cause is, for that the syrie colour, doth witnesse a most intensified choller, by reason of the hotnesse: as afore vttered, of the Physiognomer Cecles.



A pleasaunt discourse



He which hath meane eyes, declyning vnto the Celestiall colour (oz to the colour of the skie) oz vnto a blackishnesse : such a person is noted, to be of a persute vnderstanding, saythfull, & seruisable. The lyke conditioned eyes, the Philosopher Aristotle commended highly vnto king Alexander. And the same seemeth the learned Auicen to vtter (primo canticorum, de varietate oculorū) which argue a temperament : if so be the eyes appeare, to the colour of the Antymonye : for these denote, a sharpnesse and readynesse of wyt.

The worthy Almanfor reporteth, that those the learned name the better eyes, which appeare as (betweene the black and variable) a meane : if with this, these are not much shyning, noz that
a red,

rednesse, nor Cytrenesse appeareth in them :
for such eyes, doe demonstrate a good nature, dis-
cretion and wyte : The reason is, for that these
are private and free, from the aduersion of choller,
and the aduult Melancholy.

The colour of the eyes celestially, or vnto the
skie, and blacke, or a darke yellowe, whereas
no spottes in any maner appeare, and are caused
of moyst humours temperate, without any aduul-
tion: of which a spirite like to nature is repre-
sented, yea a readynesse of wyte, and speculation
insoeth in that creature, after the minde of Nun-
cius naturæ, and Conciliatore.



The variable colour of the eyes, significth
that the spirite of sight (in that creature) to be

L. f.

the

A pleasaunt discourse

the more and clearer : and such the Physiognomer alw ayes knowe, and saue to be well borne, that is, well complexioned, and that those to be Philosophers, and searchers of Sciences, and deepe matters : of which one the like, was that learned Philosopher, and singular searcher of naturall and hid secrets, named Alexander Achilinus a Bononian. And many others Cocles noted, among which was that Dominicus Fuscos Ariminensis, a man singularly learned, and a wytnesse bearer of the Physiognomers Lurubrations. And Cocles neuer behelde, nor noted anye learned Lawyer, but that he had the eyes without any spot in them.

The worse eyes are they, which haue eyther the white, blacke, or redde spottes, or of any other colour in them, for that such a person (as is aforesayde) is to be mislyked : yet except here in those, which be pained with the web in the eye, of which the like hath bene knowne, both honest, and godlye in conuersation.

Conciliatore uttereth, that the eyes variable, bigge, and graye in colour : if these shall be wyth redde spottes (especially dustie) and that the same be lyke vnto a corrupt blacke : and orderly moue wyth the looke, to one side : doe denote a troubled minde, and vicious of fact : yet by nature bolde and ingenious.



By the eyes (not alwayes the whole eyes) but the blacke of them conceyue : in that it is the blacke onelye , which sheweth and vttereth the matters, that we see.

Whose blacke of the eyes be redde ouer, are so irefull at times, that such quight fo: get, what they doe, so: the furious anger, they be in.

It hath bene obserued, that in the white of the eyes, where beynes appearing , were filled with bloude , and waring redde, that such declared the person to be very irefull & hastie : as Phylemon, and the auncient Rasis reporte.

When the one sight of the eye , seemeth or appeareth farre greater, then the other : doe signifie (by the agreement of writers) not onelye an

H. y.

guill

A pleasaunt discourse
euill nature, but wicked condicions in that
creature.

The reddish spottes in the eyes, but not very
redde, and rather or more declining to a blacke-
nesse: so that to the beholders, these appeare and
seeme blackish: doe denote such a person to be of
a courtious minde, iuste, honest, and ingenious:
by the agrément of the most Physiognomers.

The eyes which shine (as with little spottes
of brightnesse) within: doe denote such to be clea-
ly, gracious, and well conditioned: as the Physi-
ognomer of experience affirmeth.



The eyes with spottes (appearing altogether
redde) yet those not rounde, but rather square:
and lyke to the fier shining, both within and be-
neath: and that the others behinde them are pale
and

and others also graue : and that the circles without the sight, compassing and inclosing, are bloudy : and that there is a bignesse of the eye : and that both the eye liddes, and apples of the eyes doe moue : doe argue such a creature, to be of a cruell minde, aboue all measure : a shearer of his owne households, friends, or kindreds bloud : yea deuiling, and attempting all kindes of mischiefes, and subuerting all maner of matters, with great disceyte and craft. For such were the eyes (by report of the Physiognomer) of that most wicked Tyrant, named Ezclinus de Romano.

Such small spotted appearing in the eyes, how much the redder and lesser these shall be, so much the greater yre, iniuries, and detestable euilles, they witness in that creature : but the greater, and darker spotted, doe diminish these wicked euilles, yet finally take them away, or abate these iniuries : as the most Metoposcopers, agree in this.

The black, or bloudie spotted, in the blacke or swartish sightes of the eyes : doe witness a wicked person, and a poisoner : vnlesse grace contrary this. But the pale spots, do indicate such a creature to be wyllyng, deceptfull, and somewhat inclined vnto wickednesse. Here note, that howe much the colours of the spotted, be mightier : so

A pleasaunt discourse



much the greater are their effects. For that by their darckenesse, how much the same be (as is afoze vttered) so much the lesser are the entle, and mischiefes: by the reporte of Rasis, Consiliatore Phylemon, and others.

There be eyes (lyke coloured) to the Raine-bowe, which if these are dye, doe argue madnesse: but if the eyes be moyste, then doe they signifie magnificencie and wisdom, yet with itefulnesse and pronenesse vnto the venereal acte. The moyste eyes, lyke to water shynig, do denote such a creature to be honest conditioned, gentle, and friendly, after the minde of Ptholomeus paruus.

The sight of the eyes, if the same shal be black, and closed with the aforesaid cytynesse: or that if this appeareth golden in colour (as the physicians write) both indicate a fluxe of bloud, by the
neather

neather partes,
 That Philosopher Ptholomeus parvus bt.
 tereth, that the eyes bigge, and the ouerbrowes
 long appearing, doe signifie short lyfe, if other
 notes agree with this: for such a note, had that
 Lodoucas de Blanchis, a Bononian of noble
 birth: which the skilfull Physiognomer Cocles
 pronounced to be of a short perypode, by this, and
 other lyke notes that he considered: who in very
 dede, according to the coniecture, liued but a short
 tyme after: and sundrie others he iudged, hauing
 the like notes, that ended their perypode in a short
 tyme.



L.iii.

The

A pleasaunt discourse

The person which hath the eyes long situated, with the ouerbrowes long, such a person shall be learned, of a deepe vnderstanding, and subtile: yet by the agreement of the most Phisognomiers, but short lived.

He which hath the whitenesse in the eyes, tending vnto a blacknesse, doth signifie a mighty man, and living (by the report of the Phisognomier) in honour. The vpper eye liddes, couering ouer the neather (as afoze vntered) doe demonstrate (of experience knowne) long lyfe.

The eyes small and rounde, doe argue (after the minde of the Phisognomier) such a creature; to turne willingly vnto the euill: so that the face withall, be couered with a palenesse: these hitherto, Ptholomeus paruus.

Whose eyes shall bee vehemently mouing, and a little quivering or beating: doe indicate a most wicked person, in that a most inwarde hotenesse is declared: by reason of the spirites abounding, and flowing (vnto the compasse about) of the eyes. Of which the auncient Rasus reporteth, that the swiftnesse of the opening, and shutting of the eyes, doth signifie a hotenesse in that creature.

The eyes quicke and readie mouing, and sharpe of looke, doe indicate such a person, to be a greedie catcher: applyed for the maner vnto the catching Hawke. That if the beating of the eye liddes

lodes that be often, doth then indicate a furious
and franticke creature.



Whose balles of the eyes are drawn by ca-
ried vnto one side properly, whether both are v-
niformallye, or diuiformally moued, doe indicate
euill condictions, and a wicked person, from whom
iust cause is to thynke and feare. For if these are
moued vniiformally, conceyue that his mynde is
prone vnto mischiefes and wickednesse: and that
the creature to be polluted, with murders do-
mesticall, wicked meates and mariages: as were
the Gesses, and mariages (by report of the au-
cient)

A pleasaunt discourse
of Thiestis, and Atrei, of Medea and Iasonis, whose children were spoiled, and rent into
pieces, with the handes of the proper parents.

But when the eyes are one whyles turned to
one side, an other whyles moued backe, and these
an other whyles stande still, such maner of wicked
facts by them, are as yet not attempted, although
in minde and cogitation occupied with the lyke:
as the learned Conciliatore, and Ptholomeus
paruus report.

The eyes bigge beynd, and dye appearing:
doe argue a frensinelle present or to come: by re-
port of the most Phillognomers.

The hollow eyes smiling, like such determined
or purposed to worke deceytes, if so be the cheekes,
the ouerbrowes and lippen, are moued withall,
do then pronounce the cogitations of wicked pur-
poses, and deceytes: If the eye liddes especiallpe
doe sometymes meete, and sometymes touche to-
gether, for then doe they denote, a most wicked co-
gitation, to consist in that creature.

The ancient Auicen (primo de animalibus)
differeth, that the eyes trembling, doe signifie a
lightnesse, that is, an instablenesse of minde in
that creature.

The eyes couered with a dymme, doe argue
such a person to be indued with euill Artes, un-
saythfull,

sapfull, and vnmodest in his doings.



**The eyes contrarie to the abovesayde, are
best: that is to say clere through, and that no o-
ther signe of euill becom shall contrarie the same:
and such manner of eyes, both Palemon report,
that the mightie Asyrius the Emperour had.**

**The eyes clere, of a bigge sight, and that shone
with a graynelle, and bloudynesse, doe argue
rathnesse, and madnesse: but if they haue a meane
state, then doe they sightifie, a good disposition
of minde.**

**The meannesse of the eyes, betwene the
black,**

A pleasaunt discourse

black, & variable, is commended : yea among the other maners aforesayde : onlesse they be much shining, epyther verie cytrine in colour, or red. But spotted with bloude, doe argue suche to be rashe, and doing their businesses, which they (purposed afoze) speedily.

The eyes bigge and clere, with a brightnesse shyning : doe indicate suche a person to be iust, apt to learne, afoze leer, and a wyttie admonisher or warner : and such like eyes, was the learned Socrates supposed to haue.

The eyes ouermuch standing out, redde, and small : doe argue an vnstable minde, and tongue, and an vnstable person in purpose.

The abouesayde Palemon reporteth, that the eyes promynent or standing out, shyning, trembling, and beating, and that these are small : doe witnesseth such to be vnstable, disceitfull, & craftie.

The eyes arembeling and gray, doe denote such to be without shame, faith, or iustice.

The eyes of a penible hignesse as Auicon writeth, maye, and bright, doe signifie suche a person, as is of a stout courage, bethynking and achieving great matters. These sometimes doe indicate an yresall person, gyven to drinking of wine, a wrangler, a glutton, and exceeding couetous. Of such a meane forme were the eyes of king Alexander knowne and reported to be.



be. And somuch is onely sayde of these, which as
vnto the forme and standing of the eyes are re-
duced.

The eyes smyling and most great, doe denote
such a person to be a dullarde, leacherous, and
not carefull or prouiding for the tyme comming.

The sad eyes are not altogether to be feared,
for that (of the moisture) these are occupied in
cogitation: and doe denote the studies of honest
Artes. That if with these, the ouerbrowes, and
forehead be large, with a playnnesse congruent,
and the eye liddes lawdable: doe witnesse an ho-
nelle, and lawdable wyt, gentle, and graue.

The eyes sadde, and dype, and with this a
roughnesse or wrinckling of the forehead, and an
earnest

A pleasaunt discourse

earnest beholding of the looke, and casting downe of the eye liodes : doe denote such a person to be hurtfull, cruell, & leauing nothing vnattempted.

The eies somewhat moyst, and looking dreaddfull : doe denote such a person to be prone to yre, sharpe, furious in talke, & in actions hastie : yea rashe and hastily speaking, and most wicked. But the drie eyes, doe denote vngracious and wicked conditions : when with this, these shall be decerned small, and hollowe, doe denote worse, then the abouesayde.

The eyes, drie, and of a sadder looke : doe witness such a person to be very gentle, and friendly : as Palemon reporteth.

The Philosopher in Metaphorics uttereth, that from whose eyes, doe hang lyke to water drops : are knowne to be louers of Wine, yea they ware balde, and referred vnto the passion : for that in such a disposition is the moysture, and feeblenesse of the braine declared : and most of the auncient, agree in the same.

In whome before the eyes like to drops appeare, and shewe out : are noted to be louers of sleepe : and referred vnto the passion, in that such doe like hang (arising from sleepe) which appeare in the eies : as the Physiognomer hath often obserued, in many subjects.

Here conceiue, that the blearednesse of the eyes

eyes is caused, through the gathering together of grosse blonde: and of the Melancholike humour, in the eye liddes, and in the thinne skinned compassing the eyes, ingrossing or thickning them on such wise. The like (as afoze reported) are naturally sleepers, and referred in like maner vnto the passion, or congruencie. Seeing such a maner swelling of the eyes is caused, through a long sleepe, after the sone meale eaten. For when in sleepe the meate is digested, and by the consequent some fumes are eleuated vnto the braine: those fumes or vapours then, through the coldnesse of braine ingrossed, doe discente vnto the eyes, as aboue vttered: insomuch, that by such a meanes, a swelling of the eyes rounde about appeareth: after the agrément of the Physiognomer, and others.

The blearednesse of the eyes, in regarding the disposition: doe denote such a person to be a bibber, and dronkarde: if this like proceedeth, of no other cause. When these shall be, with a falling of the eyes, doe then indicate such a person to be a louer of sleepe. Which also is referred vnto the passion, as both Albertus, and Conciliatore learnedly report.

The eyes bigge, doe witnesse such a creature to be dull in conceauing, and slowe in the proper actions: applyed for the forme, vnto the Dre.

The

63
A pleaſaunt diſcourſe
The eyes ſmall, are ſaynt hearted, and ſeble of
courage: referred vnto the apparancie, and the
Ape: after the minds of the Philoſophen Aristo-
tle, and Auicen.



The eyes being a meane, as betwene the ſmall
and bigge appearing: doe ſignifie that perſon to
be well complexioned, and of honeſt conditions.

The meannesse of the eyes in forme, both in-
uicate both a goodneſſe, and pureneſſe of nature
in that creature: after the agreement of ſundrie
wyters.

Such which haue the eyes hollow ſtanding, are
ſuppoſed to be malicious: applied for the forme,
vnto the Ape: But ſuch which haue the eyes em-
pynt, are noted ſolliſhe, and applied vnto the ap-
parauncie.

The

The eyes standing verie hollow, is worthe no commendation at all: but such eyes which stande hollowe, and that bigge withall, are not to be reprehended.

The eyes hollow, and small: doe witnesse such a person to be mutable, deceptfull, a betrayer, and corrupted both with enuie and disdaine.

The eyes hollow, looking, implingly, doe denote such a person to be a bethinker of evils.

The eyes standing a little hollowe, are bolde, and stowte, and applyed to the Lyon. But the eyes somewhat more standing out, are gentle: and applyed to the Dre.

The sight of the eyes black, doth portende a slowe person, and a dullarde: by the report and agreement of all wryters.



A pleasaunt discourse

The sightes of the eyes (in whose compasse about) like to little Pearles shall appeare , doe denote an enuious person, full of wordes, fearefull, and most wicked, as Rasis reporteth.

The Balles and sightes of the eyes broade: doe indicate euill conditions, in that creature: as wyrteth Palemon.

The balles of the eyes small, doe indicate euill, and peruerse conditions. And in whome you shall espie the circles, which are aboute the sightes, to be vnequall, such are knowne, and noted of experience, to be fooles.

Haly Abbas (primo theoricæ, capitulo.24.) willethe a man to beware, that he be not deceyued in the knowledge of the blacke colour: for (sayth he) you shall see his eyes appearing with a sharpe look, and vnto the same which he shall beholde, the eyes shining: as these in a maner were beholde, of some bright body right agaynst: and bys wordes are knowne to be vttered in a fumbling maner, and out of course or order.

When the eyes shall be thwart appearing, and shal haue a sharpe Ague, do then denote, shortly after death: as the worthy Hyppocrates vttereth in his learned booke of secrets.

If the eyes shall appeare (long open togither) doth indicate foolishnesse, and vnrhamefastnesse: as the learned Albertus reporteth.

The

The eyes very blacke, doe argue such to bee fearefull : and this neuer sayleth the like. P^rea these note such, to be greedie of gaine: for the black colour very deepe, is knowne to signifie fearefulnesse : as both the Philosopher Aristotle in Metaphoricis, and the auncient Auicen (primo de Animalibus) wyte.

The eyes appearing palishe, doe denote such a person to be prone to decepte.

The eyes not verie blacke, but to a yealowsesse declining, doe denote a good nature, and to be strong.



The eyes eyther white or gray, doe denote such a person to be fearefull : and of the white colour, it seldome or neuer sayleth the like.

The eyes blacke, notable in brightnesse, do argue

gue such to be euill conditioned, deceptfull, and wicked. The person which hath blacke eyes, and a little smiling withall, is denoted to be such a one that is greatly inclined and prone to all filthinesse.

The eyes not very gray in colour, but to a seemely maner, like to the colour of h Lions eyes, doe denote such a person to be of an honest nature and good minde, and for the forme applyed to the Lyon and Eagle.

The gray colour of the eyes, is here ment to be like vnto the colour of the Owle, or rather of the colour of the Jayes winges, which are changeable of colour.

The eyes appearing beynie, doe denote such a person to be frantick, and applyed to the Goate. And beynie be those eyes named, which be full of small and very little lynes a length, much like to small beynes: thzough which, the colour of the eyes is chaunged. And such of thys are of a diminished imagination, which serueth to the vnderstanding and applyed to the sheepe.

The eyes fierie appearing, are vnshamefast: and applyed for the forme to the dogge: and such also are greedie catchers, and contentious. The eyes are then named fierie, when lyke to fire these shine, burne, and twinkle: So that the like persons kindled with yre, see not, or if they see, one thing seemeth two, in their sight.

Auerrois



Auerrois (in de sensu & sensato) instructeth at large, the causes. The especiall token of presulnesse, is the naturall rednesse in the beynes of the eyes.

The diuers coloured eyes, doe argue such to be fearefull, and applyed vnto the passion: for that the like which are affrayde, become sodainly pale, & possesse through that feare an vnequall colour.

Such hauing the eyes appearing or looking merily, are noted to be luxurious, and applyed for the forme vnto the Cocke, and Goate, or Rauen: that is, hauing the eyes like to them, which cheerefully and louingly looke on any matter: for these then shew a certaine gladsome and merry loke.

The eyes and cheekes red, doe signifie suche to be louers of wine, and drunkardes.

A pleasaunt discourse

The eyes reddish, and dzle, are stowte, courageous, and haffie vnto yre.

The eyes gray or troubled, doe argue such to be fearefull, and applyed to the Sheepe & Goate.



The eyes meane, and lowe standing, doe demonstrate such to bee shamefast, and honest of conditions. The meane colour of the eyes, with the other notes orderly agreeing, doth not onely witnesse a goodnesse of sight, but a good vnderstanding and knowledge to consist in that creature.

The eyes standing out, and reddish, doe argue such to be libidinous, and gluttons.

The eyes standing in a maner, short or smal, and bearing a little out: do indicate such a person to be couetous, very greedy of gaine, and earnestly labouring after the same. If he also draweth

or knitteth together the foreheade, with the ouer-
browes, to the middle of the same ; such a person
is then so much the couetous, and more desirous
of gaine.

The Wolfe is a beast, greedy, yrefull, wily
setting vpon, bolde, and violent . And those par-
sones which to the kinde of this beast are applied,
be on this wise : that is to say , hauing very cro-
oked noses, stretching downwards, & ouerbrowes
ioyning together, rough heared, small eyes, and
shutting often, somewhat hollowe standing, the
heade small and rounde, rough heared in bodie,
long heare on the heade, and fast compowned in
legges : So that suche proportioned after
this maner (aboue vttered) are crafty par-
sons, wicker, oying in the shedding of
bloud, and prone to yre, or some
angrie. And thus the Physi-
ognomer endeth with
the matter of the
eyes.



A pleasaunt discourse

What notes to be learned, in iudging
of the face and countinaunce.

The.xxj. chapter.



The faces of such wel bozne and complexioned,
are on such wise: that is, meane of composition
in the cheekes, and temples, declining vnto a fat-
nesse. Such a creature (after Physiognomie) is
iudged iust, louing, saythfull, and of a good vnder-
standing. Of which Ecclesiasticus. xiiij. reporteth,
that mans heart altereth the face, eyther to the
good, or euill.

When Iacob by the face of Laban, found out
the hatred towards him, hee turned then vnto his
wiues, and sayde: I knew by the face of your fa-
ther,

ther, that he is no more like in friendship towards me that he was yester day . For euen his countinaunce, is a silent vtterer to me of his minde, the contrarie.

The gladsonnesse or myght of the face, proceedeth of a merry heart : but the heauinesse or sadness of looke, is caused of a heauy heart.

The face is often taken, and that simplie, for the naturall looke of any : but the countinaunce signifieth, the qualities of the minde : so that a deformed looke, is of a rare felicitie : as the learned Isidorus (ethimologiarum. xj.) vttereth.

Whose face appeareth fleshie, is lightly conceiting : and applyed vnto the Dre, as the Philosopher Aristotle vttereth in Methaphoricis.

Whose face by nature appeereth red, is shamefast and mery : but whose face appeereth pale of colour, the same by nature is knowne to be fearefull : as the Philosopher Aristotle reporteth.

The face appeering leane, doth argue a carefull person, and sometimes a betrayer : as the learned Albertus, and Conciliatore vtter.

The face seene fleshie, doth indicate suche a person to be fearefull, applyed for the qualitie to the Hart and Ass: as Aristotle, and the learned Palemon wyte.

The face that appeareth small, doth witnesse such a creature to be saint hearted, and fearefull :
applied

23
A pleasaunt discourse
applied for the qualitie, to the Ape, and Cocks: as
the learned Conciliatore reporteth.

The worthy Conciliatore writeth, that whose
face appeareth verie bigge, is noted (by the agree-
ment of other wyters) to be slow and sluggish in
the proper actions: for the same denoteth a much
matter, and flegmaticke, not regulated: applied
for the qualitie vnto the Dre, and sluggish Asse.

The face appearing very bony, doth witnesse
such a creature to be laborious, fearefull, and of
a colde nature, after the minde of the Phisio-
nomer.

The learned Palemon writeth, that a meane
forme of the face, as neyther to bigge, nor to
small, is perfite good, and signifieth an honest per-
son: by the agreement of Auicen, Albertus,
Conciliatore, and others.

Whose face is iudged small in forme, is re-
ported to be a person vngentle in conditions, and
a niggarde: applyed after the maner, vnto the
apparauuncie knowne.

The face seene very fleshy, doth indicate a slug-
gishnesse of actions, foolishnesse, and y great desire
of coeating to consist in that creature: through the
matter abounding of the fleshe, & grosse humors,
not so flegmaticke, as afore hath bene vttered: in
y hotnesse there beareth sway, after the minde of
the Phislognomer. For which cause, such desire
bayne



bayne and impossible things : yea the lyke persons by the report of Phylemon, are light of beleefe, and dayly studie or exercise them in eating, drinking, & in the wanton desire of coeating. If the others correspondent, shall be conuered, that is, the greatnesse of the two ventricles.

The Philosopher Aristotle, in his treatise of Physiognomie (of the members) uttereth : that he which hath a fleshie face, is indicated to be lesse sapient, importunate, a lyare, and glutton.

The person which hath a slender or leane face, is noted (after the minde of the Philosopher Aristotle) to be circumspect in his doings, and argueth a subtile vnderstanding, as the Mercurians, possesse and haue. That creature which hath a long

A pleasaunt discourse

long face, is knowne of experience, to be froward,
and iniurious.

The worthe Philosopher Aristotle vttereth,
that both of hozes and men, the same is knowne:
that whose face is wzinkled of nature, and not
by accidence, is begotten of feeble parents: for
that the strength of the heart, where as the same
is feebled, draweth the skinne together. And is a
note of the weakenesse of the pzincipal members.

The learned Palemon, and Ptholomeus Par-
nus write, that a leane or thinnie face, doth wit-
nesse such a person, to be full of thought, & cares.

The auncient Rasis vttereth, that such a crea-
ture, hauing y face like to one drunken: is lightly
ouertaken with strong drinke, & procured drunk,
as the Phisognomer reporteth of experience.

The creature, after the mynde of the learned
Rasis, hauing a modest, and shamefast face, is de-
noted to haue the like conditions, and to be gentle.

An pze full face (after Rasis) doth indicate pze-
fulnesse: which lyke happeneth to be found, both
in other vices, and vertues: for that the face of
like nature, to the lyke passion, is euen subiect ac-
tually to the same.

The face marueylous rounde, doth innuate
such a creature, to be folish, but the same appea-
ring very bigge, is indicated to be sluggish in the
proper actions, and of a dull capacitie.



A verpe small face scene, doth argue such a person to be euill, craftie, a flatterer, a niggarde (for the more part) and fearefull. The reason seemeth to be, in that the smalnesse of the heade, proceedeth of the matter of the humoz, and subtile spirite, with a drinckle: and through the euill composition, of which flattery is caused, and fearefulness, which is a sister of tenacitie: as afoze taught, in sundrie places.

Conciliatore instructeth, that a deformed face, doth seldome argue good, and honest conditions. For a worse countenance (of nature) can better (after the opinion of Aristotle) laudable actions, and conditions: nor such a creature (of experience knowne) is greatly fortunate. And this note, sufficiently appereth, of the congruent apparance.

Whole

A pleasaunt discourse

Those face appeareth long, is noted vnthame-
full, and iniurious : and this caused through the
mightie hotenesse (after the opinion of the Phi-
siognomer Coeles) which is cause of the length-
ning out of the same, that such through this, are
so inuercundious. The person which hath blown
temples, and that the veynes, and arteryes ap-
peare great : is denoted (after the minde of Rasis)
to be verie pzefull and furious.

The face fleshye, if with an euill fauourednesse
formed : doth indicate such a creature to be feare-
full, and franticke at times : after the opinion of
Palemon, and others.

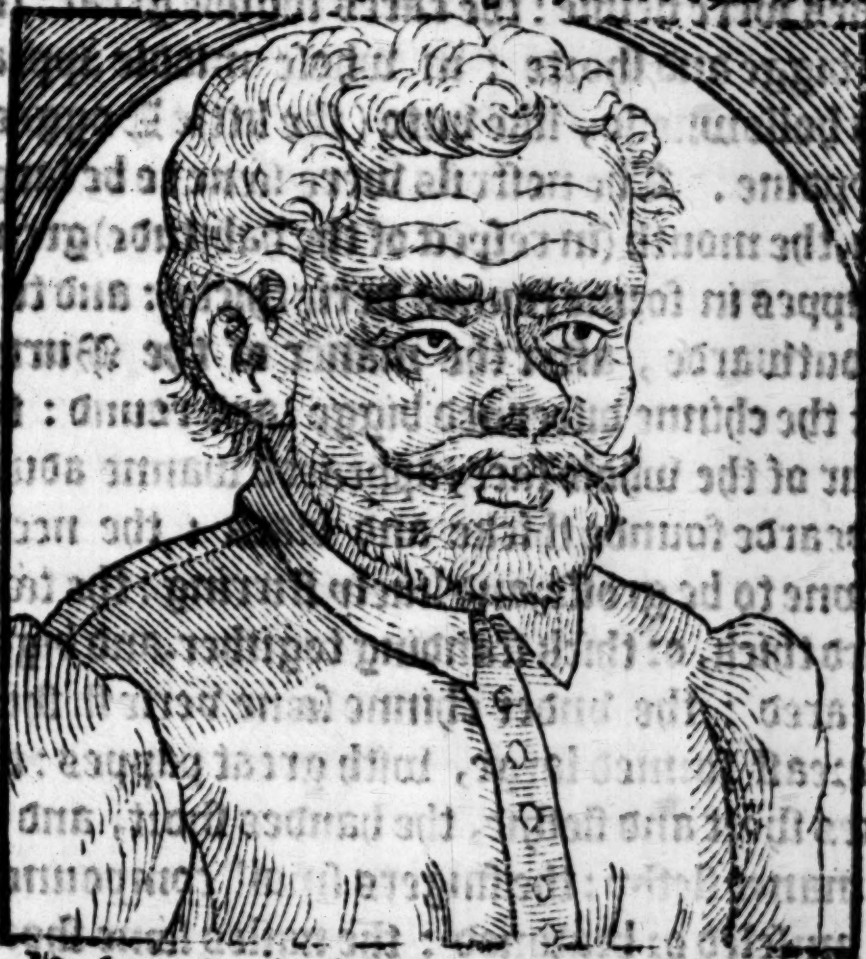
The face grosse, with a bignesse of the iawes,
and rusticall looke, doth denote a dull capacitie,
and rude nature, as the Philosopher reporteth.

The face reddish of it selfe, doth witnesse such
person to be rough or sturdie, and cruell. And if
the cheekes be onely red, then iudge such a person
to be often drunke, or at the least, often ouerscene
with drinke.

The learned Conciliatore sayeth, that the
face small, and couered with a yealow colour,
doth indicate such a creature to be vicious, a
deceyuer, and drunkard : as Aristotle reporteth,
that the same seemeth to declare. This verie of-
ten hath bene experienced, in the Phisiognomers
time, especially in sundrie Princes, head Capi-
time,

taines of armies, Secretaries, and Ambassadors, which (at that day) were suppoled among them, both sapient and skilfull: that knewe wittily to deceaue, and finde out a leceite.

Whiles Cocles remayned at Rome, he there noted a most wicked person & leacherous: whose habitude in this place (by the way of an example) he misindeth to vtter & describe, after this maner.



He was verie small or short of stature, in maner like to a Dwarf, whose beares on the heade, were much in quantitie, and great: especially about the temples, were these seene black:

his

A pleasaunt discourse

his face and countenauce appeared rounde, and fleshye in forme, the forehead bigge, and fleshye in like maner: the ouerbrowes great, through the much quantity of beares: the eyes bigge tenting outwarde: in the corners of which, were sene many fire spottes, his looke was sturdy and wilde: the Pellicles about the eyes, puffed vp: the cheekes were fleshye: the eares founde great: the nose bigge and shorte: in whose middle appeared a hollownesse, like vnto (the little Dogges) of Spaine. The nostrils were sene to be large open, the mouth (in respect of the habitude) great: the lippes in forme founde verie thicke: and turned outwarde, after the maner of the Mureyans: the chinne discerned bigge and round: the colour of the whole face, appeared warme adust: the bearde founde thicke and black: the necke knowne to be grosse, and liuely stirring: the teeth placed thick, or thick standing together, and bigge appeared: the vnder chinne sene verie fleshye: the brest formed large, with great pappes: the armes short and fleshye, the handes short, and in like maner fleshy: the fingers small compounded, and muscled or brawnied: the nailes sene shorte in forme, pale, black, and rough: the shoulder pointes founde verie fleshye: the back (in respect of the constitution of bodye) large, and fleshye: the belly founde bigge to a Tonne: the Breasts sene

seene verie hearie, and thicke, or much in quantitie: the 2^dry discerned full of apparant beynes: the flannes and buttocks were fleshy: the Peritoneon or space betweene the legges, bearing outwarde: the hippes bigge, and seene fleshy: the legges (in respect of the personage) were slender: the feete small, and but a little brawnied: the soles of the feete, were formed with an equall upper face, or euennesse throughout, and fleshy: the whole personage was founde hote, and moyst: with a swiftnesse of pase in his going: the steps treading shorthe, and the eies appeared protensed, and large open in the going: the speech vttered verie quick: breathing strong, and thick together: the whole body seene most hearie.

As touching the forme of this mans hande: A the Paule (through the flatnesse of the montes) was not hollow. B The life line was stretched out long, and red in colour. C The upper angle was seperated. D The middle naturall lyne, was seene red and thwart in forme, and cuil situated. E The mensale lyne was founde great, and with inordynate creastes. F The monte of Venus bearing vp full. G with the Sister of the lyfe lyne, situated on the monte. H There was a Triangle, nowhere formed in the hande. Iupiters monte not lyned, and cuill coloured, with the Character C. placed on the same Tubercle.

P. J.

And

A pleasaunt discourse

his face and countenance appeared rounde, and fleshy in forme, the forehead bigge, and fleshy in like maner: the ouerbrowes great, through the much quantity of heares: the eyes bigge tending outwarde: in the corners of which, were seene many fire spottes, his looke was sturdy and wilde: the Pellicles about the eyes, puffed vp: the cheekes were fleshy: the eares founde great: the nose bigge and shorte: in whose middle appeared a hollownesse, like vnto (the little Dogges) of Spaine. The nostrils were seene to be large open, the mouth (in respect of the habitude) great: the lippes in forme founde verie thicke: and turned outwarde, after the maner of the Murreyans: the chinne discerned bigge and round: the colour of the whole face, appeared wanne adust: the bearde founde thicke and black: the necke knowne to be grosse, and liuely stirring: the teeth placed thick, or thick standing together, and bigge appeared: the vnder chinne seene verie fleshy: the breast formed large, with great pappes: the armes short and fleshy, the handes short, and in like maner fleshy: the fingers small compounded, and muscled or browne: the nailes seene shorte in forme, pale, black, and rough: the shoulder pointes founde verie fleshy: the back (in respect of the constitution of bodye) large, and fleshy: the belly founde bigge to a Tonne: the Venter
seene

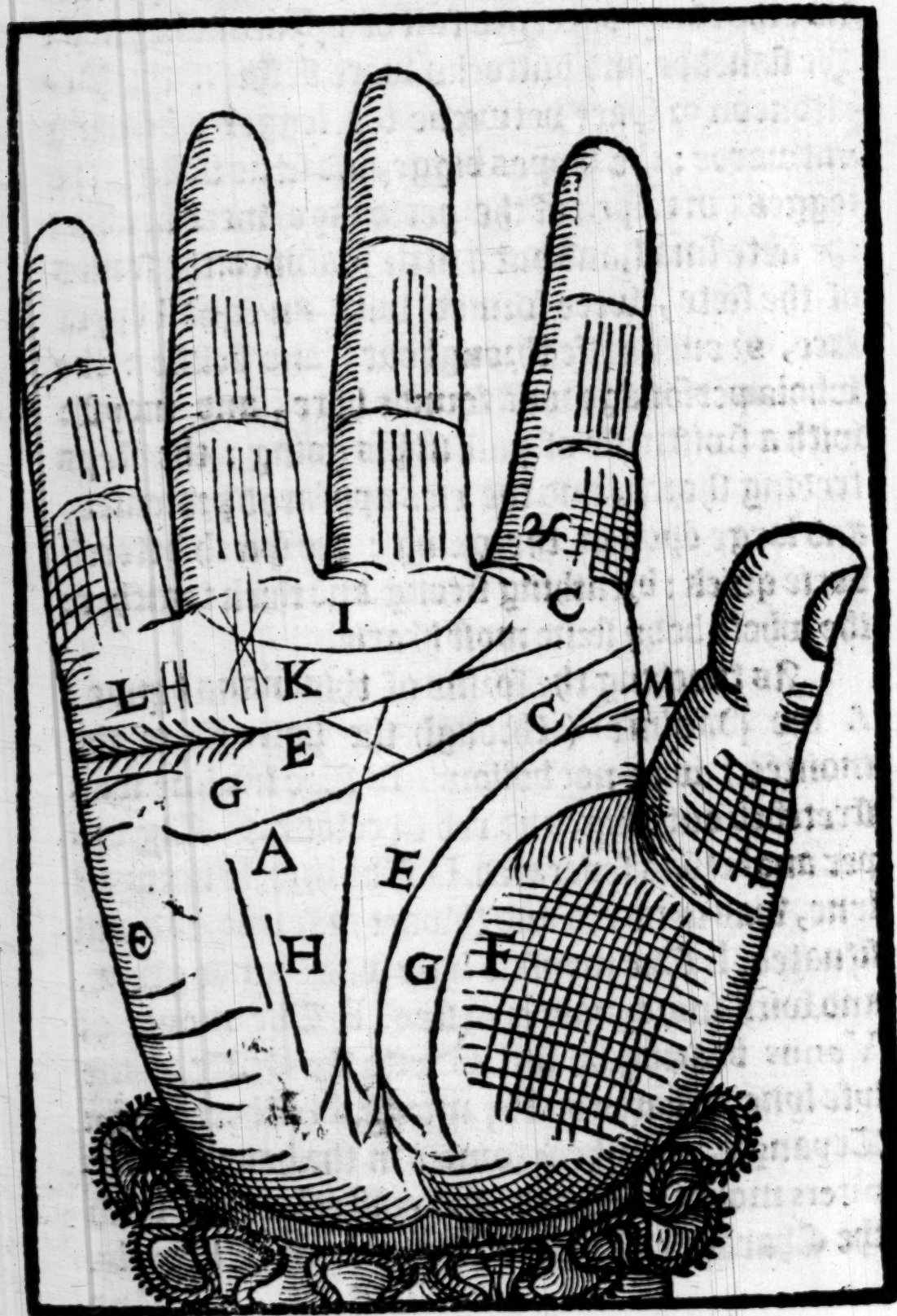
seene verie hearie, and thicke, or much in quantitie: the 2^dry discerned full of apparant beynes: the flanckes and buttocks were fleshye: the Peritoneon or space betweene the legges, bearing outwarde: the hippes bigge, and seene fleshy: the legges (in respect of the personage) were slender: the fete small, and but a little brawnied: the soles of the fete, were formed with an equall upper face, or euennesse throughout, and fleshye: the whole personage was founde hote, and moyst: with a swiftnesse of pase in his going: the steps treading shorthe, and the eies appeared protensed, and large open in the going: the speech vttered verie quick: breathing strong, and thick together: the whole body seene most hearie.

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R. J.

And

A pleasaunt discourse



And on the back of that finger were lynes sene, formed to a starre. I The Zone or girdle of Venus, in the proper place, appeared redde. K The Sunnes monte, euill conditioned. L Mercuries Tubercle, appeared obscure or darke shadowed. The Moones place E. figured with such a character. M The lyfe line was grosse, betwene the thombe, and forefinger. Thus was this most wicked man, formed in personage, and lyned in the hande. So that through such a habitude, he vsed both kindes of coeizngtz, as well with the alism as aleismf: and other detestable matters he exercised, not here meete to be vttered. To conclude, he was the most vicious person, of all others, that euer the Physiognomer vnderstode, or knewe in his time.

In a man the face remaynieth, but the countenance doth alter: so that the countinaunce is named of the Latine worde Volando, which properly in Englishe signifieth a flying or vanishing away.

The countinaunce appearing sowre, through the forme and condition of the lippes, cheekes, forehead, and grinning: doth indicate such a person, to be a foole, and frantick at tymes: by the report of the Physiognomer.

A cherefull and smyling countinaunce sene, doth innuate suche a creature to be gyuen vnto

A pleasaunt discourse
myth, and to be lybidinous after nature.



The face often sweating, and that of a light
or small stirring: doth argue hotnesse, or a hote
condition to consist in that person. And suche a
creature is knowne of experience, to be leache-
rous, gluttonous, and a great feeder. Of which
insueth indigestion, and a siknesse to come: as
the Physiognomer hath sundrie times noted.

The face appearing balled or dented in, and
rather more leane than fatte, doth innuate such a
creature to be iniurious, enuious, a liar, conten-
tious, cruell, yea a murderer: if the same espe-
cially be annered vnto adustion, and that the co-
lour be eyther wanne, or yellowe appearing: as
the same (the Physiognomer sundrie times) hath
ob-

observed and knowne.

And euerye countenaunce, when the same appeareth full of fleshe, and fatte : doth denote (by the agreement of most wynters) such a creature to be sluggish, and giuen vnto pleasure and wanton actions.

The face appearing verie much a wyne, leane, and long : procureth after the minde of the Phisiognomer) a rude creature in condition, malicious, and enuious : and the same, affirmeth learned Rasis.

A sadde countenaunce, doth indicate sadnesse, and heavinesse of minde in that creature : but the frowning looke, doth denote such a person, to be a bethinker, and an imagynner of deepe matters : yea wylie, fearefull in actions, and indevouzeth himselfe to be craftie.

The face well proportioned, both in the forme of the fleshe, colour, and in the partes connered : doth argue a laudable lyfe or disposition, and flowing in vertues. Yet many men hath the Phisiognomer Cocles observed and noted, which were neere vnto an infortune : whose looke or countenaunce afoze (although it were, or seemed hid vnto the same time) yet their countenance after became disformeable : so y their faces were caused more disformeable, then these to fore appeared : and their eyes were drawne a wyne, that

R. 14.

they

A pleasaunt discourse



they seemed léring, with their eye liddes gathered, and eye browes shed downewarde : and had the other notes to these aunswering. And the Phisiognomer this noted manye times : and the like he iudged of a person, named Petrus Capreolus : who succéded, & came vnto the like estate, as the skilfull Phisiognomer Cocles had prognosticated of him.

The face seene hollow, from the beginning of the forehead, vnto the ende of the chinne, that the
nose

nose and mouth seeme placed, as they were in a balley, doth innuate euil conditions, especiall ye if the same be with a wanne, or adust colour. For suche hath the Physiognomer knowne, to haue bene murtherers, full of wordes, contentious, yea Pirates, and theues.

Take heede (sayth Cocles) that you be not deceyued, in the iudgement of the leaious: for as much as their eyes are round, & the beynes eminent or bearing outward, & a cytrinesse of colour mixed vnto the rednesse: and such are caused beery quicke of spyring, and possesseth a straitnesse the Noethrilles, with a most behement or mightie horcenesse; in such maner, that the like creature is knowne to speake, as it were in the nose. The Gummes also of such creatures, and the endes of their noses, are knowne to be eaten away: their skinne besides is caused rough, and the heares of the ouerbrowes shed away: al which by the face, may artly be knowne: as the learned Arnoldus de villa noua, reporteth.

A small face and countenance, doth witnesse a small and base witte. The countinaunce formed exceeding bigge, doth denote sluggishnesse in actions, a dull capacitie, and foolishnesse.

What to be noted and iudged, of the condition and forme, of the nose and Noethrilles.

P. liij.

The

A pleasaunt discourse
The. xxij. chapter.



MAns face (after the minde of the Methaposcoper) is thinne and verie passible, and no part there is of mans bodie, which like expresseth and vttereth the passion of the minde, as the face properly doth. Of which the minde altered by any cause, the Methaposcopers can readily espie and iudge. The passible place also of the face, are the eyes which the Philosophers name to be the windowes, and messengers of the minde, and next to these is the forehead. For we daylye see in the place, that the beynes extenced in many subiects, when such are angred, do swell in a marueylous bignesse. The next part passible to these, is the Nose, in that the same is Cartilaginous (as with-
out

out flesh) except that when the vertue of ingendring, is mightie from the beginning of generation. So that this, befoze the other partes, causeth mans face especially, to be eyther comelye, or deformeable.

When the nose is stretched and retching vnto the mouth, with a decent bignesse: doth then argue the bignesse of the Cartylage, and the multitude or much quantitie of flesh, which compasseth the same Cartilage: in that the same cannot bee caused, but through a great hotenesse. For the property of heate is to dilate and lengthen out: so that the Nose, when the same is protensed or stretched vnto the mouth, doth indicate the completion of the whole indiuiduate to be hote: of which both honestie, and belonnesse proceedeth, and is caused in that creature.

The Nostrilles bigge and large, doe witnesseth the Testicles great: and that such a person to bee lecherous, a betrayer, deceptfull, a lyer, enuious, couetous, a niggarde, of a grosse witte, and somewhat fearefull, as certaine report: yet the cause of this matter, they alledge not, as the Phisiognomer witnesseth.

Here the Phisiognomer reporteth, that the nature of heate is to dilate, but of colde to shrink, and gather together: so that through the largenesse of the Nostrilles, is the cause of the hote
come

A pleasaunt discourse

complexion knowne, of which the great testicles
procéede, and luxurie in that creature: for though
the multitude of Sperme, must the receptacle of
necessitie be great and large, that the same maye
receyue, and contayne the Sperme, or matter of
the Sperme, vnto the digesting of it. Of the grosse
humours, is the grossenesse & bignesse of members
procured, & by the cōsequent are the spirits grosse:
so that of this grossenesse, is the rudenesse of wit
caused, as the Philosopher Aristotle vttereth (in
libro.2.de partibus Animalium capit.4.) of which
a tenacitie, and couetousnesse insueth: in so much
as suche cannot (though the same) rightlpe dis-
cerne.

The nose doth argue the qualitie of the heart:
in that a big nose, doth indicate the hotenesse of
the heart, and irefulnesse in that creature. And
through this hotenesse (after the minde of Conci-
liatore) is the priuie of man enlarged and cau-
sed great, as afore vttered. Of which, certaine
repozte these wordes in Latin.

Ad formam nasi, dignoscitur hasta Baiardi.

By a lyke reason (sayth the Physiognomer)
may a man argue of the womans priuie place,
vnder these wordes in Latine.

Nam



Nam mulieris pes est, signum oris verendæ.

The nose eyther bigge, or small : doth argue by the lyke, the mans, and womans $\iota\lambda\gamma\tau\mu\iota\zeta$ to be : in that the same being great, doth procede of the grosse matter, and heate intensed.

The 2π of the $\mu\ 4552\mu$, is the note of $\epsilon\epsilon\ \iota\lambda\gamma\tau\mu\iota\zeta$.

For the 2π long, straight, and slender : doth like argue $\epsilon\epsilon\ \iota\lambda\gamma\tau\mu\iota\zeta$ to be : & e contra.

The measure of $2\delta\ \nu\iota\kappa\ \epsilon\epsilon\ 2\lambda\ \eta\upsilon\phi\ \tau\ 2\phi\ 4$, is the proportion & measure of the $\lambda\gamma\tau\eta\mu$ of $\iota\lambda\gamma\tau\mu\iota\zeta$ $2\epsilon\hbar$, in euery one. Of which a learned Phisition uttereth the same, vnder these wordes in Latin.

Ad formam pedis, tu nosces portā mulieris.

The smalnesse and thinnesse of the skinne of
 $2\epsilon\hbar$

A pleasaunt discourse

2gh λ3τμ2γ31, of a 2γρ35ε3 : is onely knowne by the condition of the 3ππσ2λ of the τ4μh52 in euery one : for if the B1λ31 of the τ4μh52 are B2γγ3 : then doe they declare the like σ3κρρ2 or ιλ3B1 of the λ3τμ2γ31 to be, if but ρ2τ3ρh, then likewise ρ2τ3ρh. &c.

The *Posetrelles* are the larger partes of the *Pose*, whers the holes of breathing and smelling be seene, and by which, the humoz of the brayne, is purged,

The *Posetrelles* of the *Pose*, doe like declare the genitours to be (if we may credite the *Phisiognomer*) for if these be bigge and large, then like are the genitours of Man, iudged to be bigge and large : but if the *Posetrilles* appeare small and narrow, then like are the genitours iudged small &c. Of which this rule seldome fayleth, except by accident : as eyther through a sicknesse, or by the often tractions with the hande : which practise (as the *Phisiognomer* reporteth) is moze commonly exercised of the *Cynedes* or effeminate persons : which by that maner of dealing, haue greatly increased this member : as hee of experience, hath knowne in many. And he also vttereth of skill knowne, that in many persons, is the right hande bigger, than the left : in that the same (by his reason) commeth oftner in vse.

The *Pose* bigge and hawked to the Eagles bill,



bill, doth argue suche a creature to be slowte,
 cruell, and greedye catching: for that thys
 procedeth of a great heate. And such of this, are
 knowne to be yrefull, reuenging, and doing vn-
 lawfull things. For this drawing together of the
 nose, is caused by reason of the hotnesse: as eu-
 dently appeareth in a leather skinne, throwne in-
 to the fyre: which through heate of the fyre, ga-
 thereth together: so that of the same, suche are
 knowne to be hote; and by the consequent Chol-
 lericke, and slowte, by reason of the hotnesse bea-
 ring sway. Also these for the other part & cause,
 are

A pleasaunt discourse
are yrefull and reuenging (as afoze vttered) in
that such workinges proceede, of an excessive hot-
nesse. Of the Aquiline nose, doth the skilfull
Asculanus write (in the mother tongue) after
this maner, in his booke de Cerbe.

L Impia forma cum laquilino naso,
viuer desia de lo ben daltrui :
Finche la morte vien cum limpio caso.
Gentil magnifico fora de pietade,
Sempre diserue non guardando a cui :
si come fera senza humanitate.

This Philosopher Asculanus concludeth, that
suche are cruell, and handling or working false
matters : and procure or doe all things without
any regarde of the right or wrong, euen vnto the
death, and these without humanitie at all : for
as much as such a Chollerick body, doth indicate
a rauening minde and will. The experience of
which, the Physiognomer had many times, espe-
cially in sundrie Princes : and of these, one was
an Italian king, whose fame was sufficiently di-
bulgated, and knowne to all Italy. But here ry-
seth a doubtfull question, worthie to be knowne :
and the same is, which the Physiognomer Cocles
graunteth vnto, that there be two chollerick
subjects

subiects founde, hauing both Aquiline or hawked noses: and of these, the one knowne and founde to be, of a chollerick complexion, and the habitude chollerick: the colour also of that creature, seene to be Cytryne or wanne aduste. But the habitude of the other person, knowne to be perfite, and of a good complexion, that is Sanguine: yet the same tending vnto choller.

Of the first (in aunswering vnto this doubt) I say (sayth the Physiognomer) that he is of an intensed malignitie, by reason of the corroboration, throughe the same spirite, which is consoyned wholly in the Chollerick subiect, both of nature, and by accident. By accydence (sayth Cocles) I speake, throughe the wanne colour, which signifieth a colde complexion, and Melancholick adust: which that colour properly causeth. As the like, the Physiognomer Cocles obserued and noted, in a certaine Italian Prince, which altogether was a wicked person, and causer of the destruction of much people, and a sower of disorde and debate among many. But the ende of this creature was detestable, vnto the vtter infamie both of him and his lynage. But of the seconde and other person I saye, that when the habitude is Sanguine, it is possible, that of the Chollerick, to be made or caused Sanguine, and of the Sanguine Chollerick by accydence, when the ages alter

A pleasaunt discourse

alter these . So that a man maye conclude, that when this in a Sanguine body, the same is then of a remissive or qualified malignitie . The reason is, for that the bloude is a snaffle or brydle vnto the choller, by which the malice of it is depressed. And one (of like condition) sayth the Physiognomer, was that famous Chyromancer Galasius nigrifolus Carpenis : For as much as his complexion was knowne to be Sanguine, and a little stomaticke : and verie effeminate he was: yet from the shoulders vpperwarde, tending vnto the Chollerick qualitie : so that not free he was, from the vices aboue noted. And sometimes is the same depressed, through the part of the complexion and composition, as afoze vttered.

The Aquiline or hawked nose (after the minde of Conciliatore) seene in a body verie Chollerick, that is, Cytrine or wanne aduise, is noted the wickedder conditioned : by the wordes aboue vttered of the Physiognomer.

The Aquiline or Hawked nose, decerned in a Sanguine body, or of such a like qualitie, tending vnto Choller : is of Auicen iudged, not so euill.

The Aquiline nose in ioynt maner ioynted to the foreheade, doth indicate suche a person to be stowte, and hardie : applyed after forme vnto the Eagle . This maner of ioynting or to be ioynted vnto

unto the forehead, is vnderstanded and ment of him which hath the empyencie or bearing out towarde the forehead, and such are named to be greedie catchers, of the heate and dryeth caused: and signifieth also such to be yrefull, violent in wrath and chollerick.

Here the Physiognomer taketh in hande, to describe Charles the French king, whose figure or picture naturally, and lyuely counterfayted with colours, by a singuler Paynter in a Table: was brought and shewed vnto the Physiognomer, for him diligently to beholde: which at the earnest request, and intreatie so did: & he further, learned, of a religious Hermit, the whole composition of this kings body, which was on thys wise. He had a bigge heade, the Nose exceeding hawked, and great, the lippes somewhat thinne, the chinne rounde, and pitted or dented in, the eyes bigge, and somewhat bearing out, the necke shorte, and not sufficient strong in the composition, the breast and back large: the loynes & flankes sufficient great: the belly fleshy: the buttockes reasonable large: the haunches and legges, slender: yet sufficient bigge vnto the length: of the feete both the Physiognomer here nothing vtter. Thus in proportioning al the members together, the Physiognomer pronounced, that this mightie king, was short lyued: and that his death proceed

A pleasaunt discourse



ded by a Catherrall and fæble matter, fuming from the stomacke, and like discending againe from the heade to the stomacke, and of such causes aunswerable. &c. Althoughe some there be which report, that he dyed of poysoning.

The Phisiognomers reason of this iudgement was, in that his heade, nose, and bzeast, &c. were bigge, and indicated the multitude of matter, and the same inobedient consisting in him: through which the vertue ruling, could not direct the whole bodge, for his euill composition. Of which

which is to be learned, that every signe is a re-
 presenter of his proper note : for as much as the
 same slenderesse in the hippes, signified the ver-
 tue and strength of the braine, to be feeble and
 weake : and caused an euill qualitie, or condition
 of the sinewes : and disorder of the royall mem-
 bers : without whose good agreement, it is im-
 possible, that life coulde be long in that creature.
 He was also knowne to be luxurious, and the
 reason agreeable (is aboue vttered of the Physiog-
 nomer) which confirmeth that the nourishment,
 which ought by due nature to be conuerted and
 runne vnto the haunches, and legs, was by that
 maner of life, otherwise conuerted into Sperme.
 So that this king was of like nature and dispo-
 sition, as aboue described of the Physiognomer :
 yet the qualitie (as it should seeme) of lesser ma-
 lice in the members, contrarie working vnto a
 hotenesse of the heart : and he was wanne of co-
 lour, which by accydence signified the dominion
 of coldnesse and Melancholye to consist in him.
 And the selfe same (he reporteth) lost the Aquy-
 line or halwed nose, did somewhat depresse. But
 the empyencie or bearing out of the eyes signi-
 fied, that the fore ventricle of the braine, was
 stomatick : which to conclude, fortified (as he
 sayth) the shortnesse of lyfe : and according as
 the Physiognomer had iudged on this king, euen

A pleasaunt discourse
so he learned and vnderstode, that a short tyme
he reigned.

The French king that reigned, in the Philo-
sophers time, for his euill habitude, and com-
position of body, lyued and reigned but a shorte
tyme: according as the skilfull Philosopher
had iudged and pronounced, at the sight of his
picture, brought vnto him, earnestlye to beleeue



and beholde: the personage or counterfayte of
whome, was on this wise: he had the head some-
what sharpe in composition, the forehead narrow,
the

the eyes appearing bigge, and emynent: the face shewed leane, the heares of the heade, seemed of nature short: the Nostrils appeared large, and bearing vp, the lips shewed thicke, but the chinne appeared sharpe: the neck short, and slender formed: the shoulders shewed leane and narrowe: the armes and handes were decerned slender and long in forme: the epiglottis emynent: the furcle of the breast appeared narrowe, and the breast like narrowe in forme: the stature of this king, appeared rather crooked or stooping, then vpight: the body of this creature, was founde Cholericke: the moving of the eyes decerned, & knowne to be swifte, and rolled or tourned bpwarde in the motion: the legges (to be briefe) were seene slender, in composition. As touching the laudable prayles of this king, the Physiognomer founde not any iustly to report: in that his vices, were so knowne vnto many, and diuulgated (in a manner) euery where.

But in returning vnto the purpose, there was an other Aquiline nose, which coulde not so well put in practise or exercise his gouernement, as the other aboue vttered: whose name was Codrus (a man knowne) to be a singular learned Poet in the Latine tongue, and had the same and signification for the Greeke tongue: whose countenance and personage was on this wise: he had

A pleasaunt discourse



the heade congruently formed : the forehead was
plane, and of a meane bignesse : the eyes stood
sufficient hollowe : and in colour like vnto the
gray skie, not shynning or glistering : the nose for-
med like vnto the Eagles bill : the face founde
long: the lippes scene reasonably formed, as these
somewhat thinne : the chinne appeared dented
in : the neck founde long : the Epyglottis em-
nent : the shoulder poyntes large, and somewhat
bearing out : the breast and haunches found slender
and narrow : the thighes, and shankes scene
small : yet these agréable vnto the other partes,

of the bodye: the heeles founde flatte: the fete were long and slender.

Of which notes Almanfor secundus uttereth, that the sharpnesse of the nose, the long neck, the voyce sharpe, or small, and the comlynnesse of complexion, demonstrated together a drynesse in that creature, through the part of the chollerick qualitie. But his composition of bodye, was founde small: and the place of the stomacke, decerned narrow: his digestion also of meate, was knowne to be both weake and small, through the little and narrow stomack: his hart was founde to be cold, through the length of his neck: hee was besides conetous and fearefull, which is contrarie vnto magnanimitie or boldnesse: in that the same proceedeth of a hote qualitie. Yet had thys person a readie wit, through the comely forme of the head: for as much as the knitting and coniopyning of the spirites was laudable, by which, the decent Organe, aptly serued vnto reason: especiallye, for the eminencie of the foreheade in bredth: but the bzeast, the ribbes, the heeles, and the necke, were founde all effeminate, which (as aboue vttered) be contrarie vnto magnanimitie: the Aquiline or hawked nose indicated (as the Physiognomer reporteth) his couctousnesse: that so mightily (by his report) bare sway in him. Thus sayth he, a man must proportionate, all the mem-

A pleasaunt discourse
bers together : for otherwise shall it be in vaine,
to iudge or pronounce any matter at all (after the
minde of the Physiognomer) on any subiect.



The nose seene flatte, doth signifie such a per-
son to be luxurious, hasty in wrath, and faynt
hearted : for the dominion of the moysture, and
flowme in that creature : as the learned Conci-
liatore reporteth.

Here concaue (sayth the Physiognomer Co-
cles)

cles) that when the nose appeareth flatte, then is a hotnesse and moysture indicated in that person: for as much as the hotnesse of the Aquiline or hawked nose, is caused with a drynesse. So that the flatte noses are procured through a hotnesse and moysture: in that the moysture causeth, the enlarging of the nose: of which such are knowne hote and moyst, that properly cause the luxurie in them.

When any report such persons, that they are haffie in wrath, the same proceedeth (as the Physiognomer reporteth) of an ouermuch hotnesse: and the inflammation of spirites moved and procured, through the aboundance of matter: and of that inflammation (by the report of Cocles) is the puffednesse caused in such. An other cause, shall here be uttered, in that the inflammation of the spirite, can not soone or speedily be cooled, through the narrow passage: as shall appere, in the matter folowing.

Of which, the singular Philosopher Asculanus, in the mother tongue, wrote these worthe verses ensuing.

EL concauato è anchora il naso simo,
ciascun di loro a la luxuria acosta:
Piu del secundo dico che del primo.
chi la subtile e ne l'extremo aguzo,

Ouerò

A pleasaunt discourse

Ouero rotundo cum obtusa posta :
mouesi ad ira el primo come cuzo :
Laltro e magnanimo, e dæ graue stile.

The person which hath a short nose, and the same flatte : is iudged (after the minde of the Phisicgnomer) to be lasciuious : and as some wyte, to be a theefe.

The nose seene short, the mouth formed small, and the teeth founde short and bigge : doe denote (after the minde of the worthy Conciliatore) a moyst and colde complexion.

The sharpenesse of the nose seene, the necke founde long, the voyce heard small and comely : are apparaunt notes of a temperate chollerick qualitie : as the learned Rasis, the worthy Albertus, Ptolomeus paruus, and other report, and Cocles with them.

Here conceaue, that the nose formed broad in the middle, and appearing bended vnto the top : both indicate such a creature, to be full of words, a lyar, and yrefull. The reason is, in that the same eleuation or ryfing of the nose, and hollownesse vnto the middle : is procured of the chollericke qualitie, and paucitie of the Cartylage : For as much as Choller hath consumed that persons heate, and caused a drawing togyther of the
skynne



skinne in that part, as aboue vttered (of the Aquiline nose) so that the partes, which shall not be impoucrished or lessened (by the same) of flesh: is because the fleshy part hath a viscus and clammye moysture, through which, the same is not so sone & lightly resolved. The cause of the p̄fulesse in that creature proceedeth of choller, and through the passages hyndered, as shall after appeare in the proper place.

The Phisiognomer Cocles reporteth, that hee hath many tymes noted of experience in infinite subiects: & in all his life time, he neuer sawe any, which were not possessed with a heape of vices, especially for lying, or for theyr ymagining lyes: and this caused, by the Chollericknesse consisting

A pleasaunt discourse
in them : for which cause, this Cocles willeth a
man to beware, and take heede, of the felowship-
ping with such : as of all which (sayth he) experi-
ence in short time, will instruct thee perfit.

The Nose formed sharpe at the ende, doth in-
dicate such a person to be a lyar, contentious, and
proufull : the reason is (as the Phislognomer re-
porteth) in that such are of a chollericke qualitie,
for as much as the leanness, and sharpenesse of
the Nose, doth for the more part happen, through
the abundaunce of choller. The same ende also
hath, narrow passages, in which the ayre can not
passe nor enter, to coole the heart : so that of this,
it long remayneth inflamed : which is cause of
the contending, and quarrelling of that person.



The lyke creature (by report of the Phislog-
nomer.)

namer) was that Antonius, a learned scribe and notarie. Pea he noted many other Countrie men of his, to be lyke: among the number of which, Cocles obserued and knewe a lolly fellowe of the lyke nature, and conditions, named Vandinus de Fauentia, which was a betrayer of his curteous Lorde, and principall ayder, sonne vnto the noble Astorgius Fauentia: by whose meanes, and other mightie deceyuers aboute him, was this gentle Lorde by commaundement, conueyed or carped vnto prison in Rome, and shut by as close prisoner, in that goodly strong Castle, named Sancti Angeli: where not manye Monethes abyding, was lamentably murdered, of a most cruell Bastard, by a headlong fall, as the Phisiognomer learned and vnderstode: which wicked creature after the fact committed, miserablie pyned away, euen like an ymage of war, standing in the hottest Sunne.

When the Nose shall bee meanelly small, a little drie vpwarde, and at the ende rayled vp, and the neather part or ende, turned agayne vpwart: or that his cleft be proceeding from beneath, vnto the part turned vpwart, towarde the cone of the Nose: doth then indicate luxurie, or such an abuse of the bodie, not here decent to be vttered: as the learned Conciliatore in his Rubricke of Phisiognomie repozteth.

The

A pleasaunt discourse



The lyke of this, the Phisiognomer Cocles obserued and noted sundrie tymes, especiallve in one of the Senate house, of the noble citie of Bononie: which for reuerence vnto the noble house, & honestie sake, he refuseth to name. The cause is, forasmuch as such are of a moyst, and sanguine qualitie, tending vnto choller: and these vniuersally (by report of the Phisiognomer) are luxurious, in both the kindes, euen as the same through the pricking forward of choller, which dayly inflameth the bloud.

And the regitiue nature of the whole bodye, moueth or stirreth forward the expulsive vertue, vnto the sending forth of y noyous matter superfluous, and expelleth the same vnto the congruent
ter

ter places, by the apt passages : and sendeth the same forth vnto the 2^{dy}, in that it is the cause of the creation of it. So that such helpe forewarde themselves, by a proper industrie, not decent (for honestie sake) to be here vttered, when as the desired subiect is not at hand. And y^e apparaunt notes of these persons are, that such haue the nose bigge and blunt especially at the ende : and the nostrils wide and large, through the grosenesse or bignesse of the nose.



The singuler Aristotle (in Methaphoricis) vttereth, that such hauing y^e nose bigge at the ende, are of an earnest and readie minde, vnto the concupiscence of the desired act: such also are knowne to be base, and of no reputation, applyed for the forme

A pleasaunt discourse

forme vnto the Dre: in that such especially in the venereall act, are so prone and easily moued, that they couet in minde what person so euer they see, which especiall ye is knowne to be true: for the actiue coeacting as with women: for such after the sight of women, seeme in a maner to mourne vnto themselues: as the Bull doth after the Cow: and such (Asculanus reporteth) that they are yrefull.

The selfe same note vttereth Rasis vnder these wordes: that whose nozethilles are founde to be large, is argued to be a person luxurious.

Such which haue the nose formed bigge and brode, are vnsefible, vnshamefast, vnapt to learne, and sluggish, applyed after the forme vnto the Solwe, hauing the like nose. The reason of this is, for as much as such hauing the nose grosser or bigger at the ende than in anye other part, and that large, are inuericundious, vnapt to learne, and vnsefible. That is, rude: for which cause, such are applyed vnto the Solwe, hauing the lyke nose, and the like conditions in a maner.

The nose sharpe at the ende, doth denote such a person to be yrefull, applyed after the kinde vnto the dogge: as Conciliatore reporteth.

He which hath a mecraylous short nose, doth argue such a person to be an accuser, and a pickthanker: as the skilfull P hylemon and Palemon report.

The



The nose formed sharpe at the ende, and the same thinne, yet bywarde towarde the foreheade more grosse: doth denote (of experience knowne) that such a person hardly to remitte hys yre: applyed for the kinde (after the minde of Conciliatore) vnto the yresfull Dogge.

The nose formed blont at the ende, and round withall: doth indicate such a creature to be stowt of courage: applyed of the Philosopher Aristotle for the kinde, vnto the hardie Lyon. The same note by relation, sufficiently appeareth to mosse men at this day.

The ende of the nose seeme small and sharpe, like to the forme of the birdes becke or bill, and generally long: doth declare such a person to be

A pleasaunt discourse
 bassie, foolish, and like stirring to and fro: as the
 learned Rasis reporteth, and of him compared vn-
 to the birde. And the same like, doth the long, and
 thinne nose signifie.



The nose verpe refozt, o: the same turning
 backe o: vpwarde, doth (so: the moze part) denote,
 the like peruerse minde, and conditions, to con-
 sist in that creature.

The nose formed from the forehead vnto the
 mouth a long crooking, and hard o: verpe stiffe:
 doth denote such a person to be vnshamefast, ap-
 plied so: the forme (of Aristotle) vnto the Rauen.
 And such were knowne naturally to be thæues,
 as Gulielmus Nurice reporteth.

The lyke vttereth the Phisicognomer, that
 suche

suche a person is knowne manye tymes to be a thæfe, and by the consequent vnshamefast: for as much as this exposition, is aptly aunswering or agræth: and it appeareth lyke by the relation which he here vttereth, in that such (after þe forme) are applied vnto the Kauen. For the Kauen is well knowne, to be a wily and deceptfull Wyde, purchasing manye things by stealth, and hyding those in priuie places.

The Nose sounde ryfing, and copping vp, towards the foreheade, like vnto the Eagles beake: are noted to be stowt, bolde, and grædie catchers: applyed of Aristotle (after the kinde) vnto the Eagle: and as the same in manye, hath of the Phisiognomer bene diligently noted.

The Nose appearing hollowe, with the foreheade formed rounde, and eminent vppward, doth indicate such a person, to be luxurious: applyed after the kinde, vnto the Cocke: and this note sufficiently appeareth, by the relation.

The nose formed great, yet in a comely manner throughout: doth argue such a person to be honest, and gentle conditioned, after the minde of Conciliatore.

The Nose great, and at the ende appearing with an vnseemely bignesse: doth the like declare (as aboue vttered) that such a person, to be vn sensible, vnapt to learne. &c. applyed for the forme,

P. y.

vnto

A pleasaunt discourse
vnto the Sowe.



The Nose seene in the vpper part depressed,
or flat formed: doth argue the feeblenesse of cou-
rage, and foolishnesse in that creature: and this
besides is a note, of womanly lightnesse to con-
sist in him: after Rasus.

The Nose on such wise formed, that the same
from the foreheade immediately crooketh: such a
person (after the mind of learned Plato, Albertus,
and Conciliatore) is iudged impudent, and a pri-
uite filcher: applyed for the forme, vnto the sub-
till Rauen.

The Nose in comely forme crooking, doth in-
dicate an honest minde, and singuler witte: as the
worthie Conciliatore reporteth, in his Rubricke
of Physiognomie, and Cocles the lyke.

Here

Here conceyue (sayth the Physiognomer) that the declyning of the Nose, on the laterall partes of man: as if vnto one side onely of the position, it shall decline: doth denote a hurt to happen, from the Girdle stæde, vnto the lowest part. But if the nose downewarde shall be deuided, on eyther side, of the position: doth then indicate a sicknesse, or a stripe to happen: and this eyther of the primitive, or antecedent cause.

The nose at the ende, formed somewhat flatte: doth declare such a person to be bolde, and liberal: applyed for the forme, vnto the Lyon.

The nose appearing red, with the roote and hole within, and breedeth drawing vnto a swelling, lyke to the Strawberry: doth argue such a person, to be a great drinker of wine, and often druncke: and such for the more part, are moyst of qualitie, and luxurious: especially if such a note be founde, in bodyes of a small stature: and this was a practise, first founde by the Physiognomer Cocles.

The Noſethrilles formed wide, doe denote such a creature to be pꝛesfull: and this note proceedeth, of the ouermuch hotenesse of the heart: for how much the more open & wide these are, so much the greater pꝛe they signifie. The singuler Conciliatore (in his Rubrick of Physiognomy) reporteth, that such hauing the noſethrilles stopped,

P. iij.

are

A pleasaunt discourse



are noted foolish, and of a small vnderstanding.

The *Posethzilles* (after nature) thinne, and berye large open: doe denote after the minde of the *Phisiognomer*) such a person to bee p̄full, cruell, and of a disdaynfull minde.

The *Posethzilles* formed thinne, and long retching, are by nature nere vnto birdes: but the same proportionally agreeing vnto men, is a note of lightnesse, and an vnstabilenesse of mynde, as *Conciliatore* learnedly vttereth.

The *Posethzilles* appearing thinne and sharpe, doe witnesse such a person (after the minde of the *Phisiognomer*) to be full of complaints.

The part of the *Posethzilles*, ioyning vnto the foreheade, if from the forehead extending, the same be with a comely composition, and that well ioyning

loyning together : in such maner , as this be ney-
 ther to high, no2 to lowe fixed of nature : but even
 direct (as a line o2 creast) descendeth : doth then in-
 dicate (by the report of the Phisiognomer) a man-
 ly note , and courage in that creature, yea con-
 stancie, and wisedom : applyed of Aristotle for
 the forme, vnto the hardie Lyon. But if the part
 of the Posetrilles be lower o2 flatter , and that
 deeper than the abouesayde , doth argue the un-
 discreatnesse of minde, & weakenesse of strength,
 and courage : seeing the same is knowne to bee
 the note of a feminine lightnesse.



If the Posetrilles in the toppe directly eleua-
 ted, extende whole : doe indicate an euill gouerno-
 ment and distemperance in that creature.

P.iiij.

And

A pleasaunt discourse

And such are those, which in the inward end of the gristle be rayled by vnto the creast, and doe so discende to the Nose: which when these be direct, doe (after the opinion of the Physiognomer) procure, the disorder of the tongue, in the uttering of speach and sounding wordes.

The greater and wyder Nosethilles simple, are (of all the Metoposcopers) better allowed and commended, than the lesser forme of them.

The lesser Nosethilles, by the agreement of Plato, Phylemon, and Ptholomeus paruus, are naturallie ascribed vnto seruile wittes, ouerthwarters, wranglers, and to thieues.

The Nosethilles formed large open, do witnesse such a creature to be addicted or giuen vnto myeth, and strong in the composition of bodie.

The Nosethilles seene very narrow, rounde formed, and as they were confusedly shutte together: do witnesse (after the opinion of the learned Conciliatore in his Rubricke of Physiognomie) foolishnesse, the vnaptnesse to learne, and the feeblenesse of courage in that creature.

The auncient Rasis, and Albertus report, that the largenesse of the Nosethilles, and the much quantitie of flesh on the Iawes, and the little quantitie of heares on the cheekes, doe signifie a moyst complexion.

The Nosethilles appearing very blunt, doe argue

argue such a person to be foolish: but the Nose
thrilles formed small, do indicate a peruerse mind,
and peeuish conditions.

The heares which growe within the Nose
thrilles of man, if these be many, thicke growing,
and bigge appearing : doe argue an vnstable
minde, and grosse witte, as Conciliatore repo-
teth: and the Physiognomer Cocles of experience,
affirmeth the same.

If the heares within the Nose thrilles, are
found fewe and soft : doe witnesse after the minde
of the Physiognomer a ready witte, apt to learne
and honest condicioned.

The iudgement of the forme and condition
of the eares. The. xxiiij. chapter.



The

A pleasaunt discourse

The eares declare the temperament, and proportion of the principall members, and especially the brayne, which experience certifieth vs. For that the brayne doth sometimes sende forth a noysome matter behinde the eares, of which is there ingendred and caused many tymes an impostume, and the same according to the diuersitie of the humours. Of which the Physicians name these, the clensing places of the members, and superfluities.

The eares great, are ingendred and caused through the multitude of matter, in the beginning of generation, of the strong vertue. And all such in a maner which haue great eares (as the Physiognomer hath noted) are knowne to haue a short necke, and head sufficient comelye, and are Sanguine: and such for the moze part tending vnto choller, or vnto grosse bloude somewhat adust. Such also are vnpacient, and lightly angrie. For which cause, the Philosopher reporteth, that such are foolish, (this being excepted) that they are of a good minde and intention, that is, after the departure of the inflammation, and kindling about the heart: for as much as this declareth a hotnesse of the hart, through the veynes & arteries, as in the Anothomy may wel be decerned. And such are of a good memory, in that they haue

haue a seemely neck, being an expresse of the
braine, and demonstrating a good disposition: and
perhaps through the Collicke qualitie, is the
retention of kinds, and through the qualitie of the
sinewes, which are of a drie nature. After the
quayling & abating of iniuries, such are of a good
intention, in that these cause a good discourse: and
noted to be long liued: for as much as in them
is a good proportion, betwene the heate and moy-
sture. And such a persõ which possesseth a meane,
is moderate in his actions. The selfe same is con-
firmed of the Philosopher, in lib. i. Animalium,
cap. ii. Where he reporteth, that those which are
most apt and readie in hearing, be well nurter-
red and conditioned. Such (sayth he) haue a note
of the best maners, which possesse meane eares.



The

A pleasaunt discourse

The eares great, and directed aboue measure, are notes of foolishnesse, or that such to be babblers: as the Philosopher Aristotle uttereth. The selfe same reporteth Auicen pri. de Animalibus: that when the first pulpe, that is, of the eares, is ioyned with the fleshe of the iawes, doth signifie a foole, and vaine person.

The Philosopher also uttereth, in Methaphorics, that such persons which haue small eares, like to the Ape: haue (of that reason) Apishe conditions. But such that haue bigge eares, are noted to be dullards, and applyed to the Ass. And if any shall see a person haue the eares formed like vnto the Dogges, are noted to haue the best, and to be in a meane maner, these hytherto Auicen. So that such hauing the eares ouer small, are noted Apishe, that is, they haue Apishe conditions: in which a man may see, that malignitie and deceyte to haue dominion in them.

Such hauing the eares ouer great in respect of the quantitie of body, are Asses, that is, fooles, and of a dull vnderstanding: as the former Aristotle reporteth, primo de Animalibus.

Such hauing the eares meane in quantitie, is a good note, for that the same proueth by the similitude, of the disposition in good Dogges.

Rasis reporteth, that whose eares are bigge, is a foole, yet long lyued after nature: when the
eares

eares are erected by and very great : doe indicate the multitude of matter, and the same inobedient as to the due forme : and the dominion of drynesse indicated, which is cause of the erection or standing by right.

The eares flexible or bending, doe demonstrate the proportion of heate and moyſture : and the moyſture is cause of the bending : as the like appeareth in a skinne and woode, which when they are crooked or winded inwarde, are moyſt, for otherwise are their partes broken, if we ſee their matter to be drie. And of this it is, that Ptholomie the Philoſopher reporteth, that the eares great and bended downeward, doe denote riches.



When the eares are very ſmall, the paucitie of matter and weake vertue of the braine is ſignified :

A pleasaunt discourse

The eares great, and directed aboue measure, are notes of foolishnesse, or that such to be babblers: as the Philosopher Aristotle uttereth. The selfe same reporteth Auicen pri. de Animalibus: that when the first pulpe, that is, of the eares, is ioyned with the fleshe of the iawes, doth signifie a foole, and vaine person.

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eares

eares are erected vp and very great : doe indicate the multitude of matter, and the same inobedient as to the due forme : and the dominion of dyssenne indicated, which is cause of the erection or standing vp right.

The eares flexible or bending, doe demonstrate the proportion of heate and moysture : and the moysture is cause of the bending : as the like appeareth in a skinne and woode, which when they are crooked or winded inwarde, are moyst, for otherwise are their partes broken, if we see their matter to be drie. And of this it is, that Ptholomie the Philosopher reporteth, that the eares great and bended downeward, doe denote riches.



When the eares are very small, the paucitie of matter and weake vertue of the braine is signified :

A pleasaunt discourse

nified : and the chollericke matter argued : of which the subtil spirits caused : so that such haue a wyt or be ingenious in euill woꝝkes , and are theeuers, foolish, and so couetous, that they desire all things. And through that coueting , such are luxurious : & vnderstanded perhaps of the immoderate appetites , and not of the power or foꝛce of the matter.

The learned Palemon vttereth, that when the eares shall be promynent and verie great, foolishnesse and garrulitie is signified in that creature : and such are knowne to bee couetous . But the eares which are as they were cut , and verie short and parted, doth Loxius report, to attempt and commit a decepte.

The eares formed semicircularly, and creasts connered , in the middle somewhat flatte toward the centre, and of a meane bignesse , which decently stande to the heade , doe wytnesse a goodnesse of nature. But the eares ouer rounde, signifie suche a person to be vnapt to learne . The eares long and narrowe , are reported to be the notes of enuie.

The eares lying or standing close with the heade , are reported to signifie bulnesse and singishnesse, as Albertus vttereth : the reason and cause of the signification , is soꝛ that the hertue formatiue , when the Organes are directly foꝛmed :

med: or that the instrument of heate and the kinde quayleth or wanteth, causeth that the malice of the matter doth so enlarge the eares out of measure: or through the dyynesse or scarcitie of the same, causeth them to drawe together, and be narrowe, in respect of the due proportion: and of this can not gouerne the works of the spirite: but that the eares like insue, according to the plentie and scarcitie of matter, for as much as they thus proceede of the indiuisions of nature, these hitherto Albertus: I (sayth the Physiognomer) haue noted many olde men, and found them to haue great eares, and not small in that age.

So that the small eares (after the agreement of most wyters) doe denote short lyfe: in thys agreeth Ptholomie the Philosopher, where he reporteth, that the eares small, be a note of shorte lyfe: and if the eares be hearie, doe indicate long lyfe. The reason is, that the smalnesse vttereth the paucitie of matter: and when these be hearie, doe denote the matter to be sufficient strong in vertue, to heate the braine with a laudable heating: in that the heares are caused through the vapours eleuated of the hotnesse of the heart, and all the other members.

The eares hearie, doe pronounce a good and readie hearing, which is a note of the kinde and heate: and for that cause, I report the same. But
the

A pleasaunt discourse
the eares perhaps of some man are ouer great,
and of some small, of some meane, of some stan-
ding farre of from the heade, of some contrari-
wise lesse flat to the head, some being of a meane



disposition: so that among these two, a meane of
all the kindes which hitherto hath bene vttered,
doe signifie a goodnesse of nature.

Some report, that the eares grissly, doe indi-
cate such a person to be Melancholike, or of a
Melancholike qualitie. But the eares great, doe
denote the dominion of the Melancholike hu-
mour: as the like appeareth in the Hare, and
Asse, which haue great eares, and are foolish.
So that such hauing the like eares, are of a lyke
nature: and the Melancholike humours doe not
repugne

repugne unto the length of lyfe.

Conciliatore uttereth, that the forme of the eares, denoting the temperament, and goodnesse of nature consisteth alwayes of a semicirculare forme, and in figure of a meane greatnesse, and the creastes or lynes connered, in the myddle somewhat flatte towarde the Centre, and standing seemely to the heade: For the contrarie posture of the eares, doe denote a contrarie, to the abovesayde.

The eares marueylous great, and standing out: doe witnesse foolishnesse, garrulitie, and imprudencie. Ptholomie the Philosopher uttereth, that the creature which hath thinne & drie eares, shall neuer possesse the welth of the worlde: and the same signifieth a complexion very chollerick, of which the exhauiste intention proceedeth in the congruent workings, and argueth a most great vnstabilitie in that person. The selfe same Ptholomie uttereth, that the person which hath equinas aures, morietur dominus vel princeps.

Conciliatore uttereth, that some report, that the eares small, doe denote malignitie in that creature: The eares ouer rounde, to be vnapt to learne. The eares long, doe argue the person to be enuious. The broad eares fixed, in a right maner with the heade, doe indicate a slownesse in that creature.

R. s.

The

A pleasaunt discourse

The heares which are within the eares, if these be manye, thicke and long, doe indicate an earnest minde, in the desire of the actuall lust of the body.

The signification and iudgement of the forme of the cheeke bones, and cheekes.

The.xxiiij.chapter.



The balles of the cheekes, are the partes bearing out, vnder the eyes: and these also named the cheeke bones: as writeth Gulielmus Nurice.

The Jawes are the parts of the cheekes, out of which, the heares of the beard in man begin, and growe: as writeth the learned Isydore, in lib.ii. capit. primo.

The cheeke bones are often taken and named of the Physiognomers, for the Jaw bones: and lyke

lyke the woꝛthie Constantine defineth them, and Conciliatore, in his Rubricke of Physiognomie.

The chéeke bones after Constantine, and Gulielmus Nurice, to especially declare the complexion oꝝ qualitie of mankinde.

The chéeke bones oꝝ chées, berpe redde oꝝ ruddie appearing, yet myxed with a whitenesse tempered, and in substaunce formed not ouer grosse oꝝ fatte, but meanely fleshye: doe indicate a hote, and moyss qualitie, and temperament of the same: as Gulielmus Nurice, Phylemon, and oꝝthers report.

If the chées shall be white in colour, wythout any rednesse mixed: doe signifie an excelle of the qualitie (especially of flewme) in that creature: as the Philosopher, Gulielmus Nurice, Conciliatore, and Cocles report.



D. y.

Lye

A pleasaunt discourse

The cheekes in substance, seeme leane and thinne, and eyther swartishe, or cytryne in colour: doe demonstrate a hote and drie complexion in that person, or the dominion of an ouer-much drynesse and heate, as appeareth in the cholericke.

But if the cheekes shall be, or appeare, as they were wanne in colour, and formed thinne in substance, or seeme leane of fishe: doe indicate the excelle of drynesse and coldenesse, to consist in that creature: as the lyke condition, appeareth in the Melancholicke. So that the cheekes (after the agreement of Authours) are euident vtterers of the affections of the minde, and notifie his qualitie: for according to the affections of the minde, proceeding or caused eyther of a sodaine feare, or sodaine ioy, doe the cheekes sodainly become pale, or otherwise appeare redde: these hitherto Constantine.

The Phisognomer Cocles reporteth, that when age comneth hastily on age, that such a person seemeth olde before the naturall time, then is the same a most speciall note of the shortnesse of lyfe, which in the face is apparantly decerned. But this rule hath his moste effectuous iudgement, both in children and sicknesses, especiallve in the same, which the Phisitions name the C^othicke or consumption of age, a sicknesse in very
cæde,

deade, speedily hastening death.



The auncient Rasis reporteth, that whose fleshe of the cheekes appeareth grosse, and thicke compact : is noted to be of a grosse nature. The learned Conciliatore like vttrith, that the cheekes formed grosse and thicke of flesh, doe denote sluggishnesse in that creature, and to be an excessive drinker of strong Wines : but some report violence, or a wicked will to consist in that person : which argument of the others, is rather to be allowed than this iudgement, by the agreement of the most Physiognomers.

The cheekes formed ouer thinne of fleshe, doe argue malignitie, and wicked conditions in that person : as both Palemon, and Ptholomeus Par-

A pleasaunt discourse
thus write.

The balles of the cheekes decreed soft, and long in forme: doe denote such a person, by the report of the Physiognomer, to be an importunate talker.

The balles of the cheekes formed somewhat long, doe declare such a person, to be a trifler, and teller of vaine matters and newes.

The cheekes are so named of the Physiognomers, forasmuch as in these, the teeth and heares are naturally ingendered.

The Physiognomer Cocles of knowledge reporteth, that the cheekes or Jaw bones, are eminent from the upper part of the mouth, wyth a length of the cheeke bones, through the part of composition: and such (of obseruatiō) are knowne to be malicious, especially in vitawfull, and incongruent matters: and these are applyed, for the part of the Jawes, vnto the Ore and out All.

But if the Jawes shall be formed short, wyth such an eminencie or bearing out, from the upper part of the mouth: doe indicate such a creature to be malicious, an euill reporter, violent in actions, and enuious, this especially is verified, when as there shall lacke the substance of flesh, or the same appeare but thinne: these hitherto, the wordes of the skilfull Cocles.

The



The Philosopher Aristotle unto the mightie King Alexander uttered, that the cheekes formed full, with the temples appearing blownne: doe denote such a person to be contentious, hasty in wordes, and very irefull: the selfe same reporteth Conciliatore, in his Rubricke of Phisognomie.

The cheekes so small situated, that from the eyes these seeme parted off: doe argue the fulnesse of humours: and that the same creature (after the minde of the Phisognomiers) to be griued with the burthen of them.

The roundenesse of the cheekes formed after nature, indicateth enuie, and deceptfull condycions: to consist in that person: after the minde of Phylemon.

The

A pleasaunt discourse

The full or rather fat cheekes, are significati-
ons for the more part, of a sluggarde, and drun-
karde: if we may credite the auncient Phisio-
nomers.

The cheekes discerned soft, and yll fashioned,
doe argue such a person (after the common pro-
uerbe) to be long tongued, importunate, and
talkatiue, and this the Phisognomer Cocles vt-
tereth of experience.

The worthy Philosopher Aristotle, in Metha-
phoricis vttereth, that the cheekes appearing red
aboue, doe witnesse such a creature to be a drun-
karde, or great drinker of wine: and referred vn-
to the similitude of the passion: in that such which
latelpe haue bene angred and bered, appeare of a
blushing rednesse, especially about the eyes, kind-
led and caused in the beginning of the yre. The
cause is sufficiently vttered afore of the Phisio-
nomer, in the chapter of the nature of the face.



Of the condition, nature, and iudgement
of the mouth.

The, xxiiij, chapter.

The



The singuler Isidore (in .xj. Ethimologiarum capit. primo) writeth that the mouth is so named in Latine Os : for that by it, as by a doore, all men naturally and vsually put in meate, and cast forth the spittle prepared : or for that all meates and sustenance passe by the same into the stomacke, and all wordes issue forth of the same, to the vnderstanding of mindes.

To come vnto the matter, in the former chapter it hath bene sufficiently vttered, that the bignesse of members proceedeth through heate, especially the mouth, which representeth the naturall and spirituall members : as of these, especiallye the stomacke. For holwe much, the proportion of the stomacke is vnto the mouth, so much is the proportion

A pleasaunt discourse

proportion of the mouth, answering vnto the stomack: so that the inner members, are knowne of the Physiognomers to be hote. Of which reason, how much the intensiuer the heate is, so much the greater will the resolution of partes be. For where a great resolution consisteth, there of necessitie must insue, that a restauration aptlye be procured: which otherwise can not be caused, but through the benefite and helpe of meates, that ought to be in a sufficient quantitie: of which the spirites are actiuelly ingendred, and these in great quantitie, which properly cause in that creature yre, boldenesse, yea quarrelling, and fighting. Of which it succedeth, that the worthy Philemon, Palemon, Albertus, and Conciliatore report: that the creature which hath a great and wyde mouth, is a gluttonous feeder, yet hardie, and prone to fight.

The selfe same wordes uttereth Rasis, that the person which hath a great mouth, is knowne to be a gluttonous feeder, and bolde.

The mouth formed small, is noted to be of a feminine nature: But the mouth decerned great and wyde, doth witnessse yre, boldenesse, quarrelling, and fighting: such also are knowne of experience, to be gluttonous feeders.

The mouth formed ouerwyde, that the same appeareth, as it were wyder cut of purpose: doth indicate



indicate suche a creature to be a gluttonous feeder, wicked, fierce, lightly moved to fight, and cruell: who for the proper conditions, applied vnto the brute beast. Certaine report, and Ptholomeus parvus with them, that these, are full of wordes, boasters, tellers of vaine tales and newes, enuyous, lyars: and after a manner, appeare starke foolish.

The mouth having a small closing, and opening:

211
A pleasaunt discourse
ning : doth denote such a creature to be peaseable,
yet many tymes founde vnfaithfull, and faynt
hearted : the reason of this contrarie, is the same
which was aboue vttered of the Physiognomer.

The mouth in the proper sight or being, hauing
a lesse quantity in the greatnesse, with the lips
thinne, and appearing small in the closing : and to
these, the eyes shewing smilingly, with the rest
of the face agréablis aunswering : doth indicate
a libidinous person, a Cynebe or an effeminate
creature, and a lyar : as the worthe Conciliatore
in his Rubricke of Physiognomie vttereth.

A small mouth in forme, appearing prominent
outward, doth denote wicked conditions in that
person, to be false in promise, and a betrayer.

The mouth discerned small, hauing thinn
lippes, doth witnesse a feeble minde, and courage :
but this person deceptfully, and malicious.



where

Where oꝛ in whome the mouth shall appeare
bery farre bearing out, and rounde, with a thick-
nesse of the lippes, and that the vpper lippe sol-
deth outwarde: is foꝛ the forme (applyed of the
Philosopher) vnto the Hogge: and signifieth by
the agreement of Authoꝛs, that such a creature to
be nastie, pꝛeuish, cruell, and a foole: as the Phi-
siognomer of experience, hath many tymes noted.

The best condicioned mouth, after the agree-
ment of the Phisiognomers, is when the same
appeareth not ouer moyst: in that the moysture of
the mouth, and lippes, doth argue fearefulnesse,
and malignitie in that creature, as the worthie
Albertus, reporteth: and the same the Phisio-
nomer Coeles affirmeth of experience.

The mouth that saoureth swete, especiallve
in the bꝛeathing: doth indicate an honest person,
wittie, both in the giuing, and retayning: warie,
secret, coueting sayze thinges, and saythfull: yet
easily ledde, eyther vnto the good oꝛ euill, thꝛough
his light beleuing: if we maye credite Michael
Scotus.

The mouth that saoureth yll in the bꝛeathing,
doth denote such a creature to be diseased in the
Lyuor, besides of a grosse vnderstanding, lightly
credytting, of a base wytt, a coueter of other mens
goodes, lasciuious, deceptfull, a lyar, a teller of
haine matters and newes: if Michael Scotus,
may

A pleasaunt discourse
may be belæued.

Whose mouth in the speaking, is drawne a-
lozie: is noted of experience, to be diseased with
a reuome discending from the heade: yet is the
same eyther stronger, or weaker procured,
euen as in the doubling, vnto the o-
ther proportions: and this of
observation, doth the
Phisiognomer Co-
cles witnesse.

The iudgement of the forme, and condition
of the lippes. The. xxvij. chapter.



At the ende of the Falues, are the lippes for-
med: which are compowned of a soft fleshe:

in that these by a double motion, are aptly moved: as in the one, by a proper manner upward, and in the other by the motion downward: and these caused, by motion of the iawes, from one to the other, both in the closing and opening: which is the cause, why the lippes are named to haue a good, and perfitte motion. The vtilitie of them (by the agreement of all the Phisiognomers) is and serueth for the furthering and helping of speeche: and that these may (through the helpe of the iawes) aptly and well close together, for the better beseeeming of the countenance.

The colour of the lippes, toward the opening of the month is redde, thowoe manye beynes of bloude deriued vnto that place: the note of which is, in that these often, and much in quantitie bleede: and are of a light cause broken, and quickly or verie soone cut. The common hurtes there hapning, are especially cured (after the minde of the Phisiognomer) with the same, named of the practitioners Mel Rosatum: for he reporteth, that he hath often experienced the same in many subiects.

There maye notes also be gathered and conceived, by the colours of the lippes: for that the naturall colour, in the edges of the lippes (after the minde of Constantine) ought to be redde: through the thinnesse of skinne, which lightly of
the

A pleasaunt discourse

the heate or colour of the bloud, receyueth a like qualitie. Of which, as this worthy Constantine reporteth : that the rednesse of the lippes indicateth, the purenesse of complexion, and the uniting together of troubled bloud : and the note both of the good, & strong vertue in that creature.

The wannesse of the lippes, argueth the contrarie to the same aboue : in that the vertue of bloud, and naturall heat are lacking in that creature : so that such hauing the like lippes, are noted to be sicke : as the worthy Rasis reporteth.

When the lippes are formed bigge, these doe represent the multitude of matter, drawne vnto them through heate : and the grosenesse or bignesse of them, is caused through the grosse humours and spirites, of which the dulnesse of wit ensueth, and foolishnesse : procured by reason of the hotnesse, except the neather lippe be decerned loose hanging, and waterie running.

But if the lippe be decerned upright, and thick in forme, that is, compact or stiffe : in such a person, doth the Physiognomer (of experience) apply there the Planet Mars.

A like reason the Physiognomer uttereth, that when the mouth is formed great, if the lippes appeare loose and hanging : in that parte of the creature, is the Poone of him, and others aptly applied.

The



The neither lippe discerned loose hanging,
 and folding downewarde, and that the same ap-
 peareth verie redde in colour: doth argue (hap-
 ning in the woman) to be a most sure note, of
 the great desire vnto the veneriall acte, and vn-
 shamefastnesse in that creature: as the same, the
 Physiognomer Cocles obserued and noted, in a
 famous Curtylane of Rome, named Isabella
 di Luna: The like note scene in children, signi-
 fieth that the creature in time, to growe and be-
 come a Cyneede or effeminate person: especially,
 if the countenance and eyes appeare smiling

R. J.

and

A pleasaunt discourse
and the creature growne vnto a ripe age : as the
same the Physiognomer Cocles reporteth, that
he noted in a certaine noble man, of the like con-
dition.

Briefely to wryte, all the other members
according to the nature and propertie of them,
are eache attributed vnto his proper Planet : as
shall after appeare more at large, in the thirde
booke of the Physiognomers to come forth, inti-
tuled the Physiognomie of the Planets.

The worthy Loxius, Phylemon, Plato,
Aristotle, Albertus, & Conciliatore report : that
the lips decerned cheerefull, and somewhat smy-
ling, hapning with a merrie countenaunce : doe
argue such a creature to be wantonly disposed,
and lybidinous : yea such sometimes are knowne
to be craftie, deceyuers, and thæues : of which
one the like, was that wicked Chyrurgian (a
countryman of the Physiognomers) named Sc-
raphinus de pisis, that he diligently noted.

The lippes of the mouth formed verie grosse,
loose hanging, or ouermuch folding out : doe in-
dicate such a creature to be simple, lightly or some
credytting, & of a dull capacitie : these also denote
a fleumaticke humour moustening, to consist in
that person : compared of Aristotle, for the forme
vnto the aged Asse, hauing the like lippes.

If the lippe within be seene not lyuely, or not

a sayre red in colour : doth argue a matter not regulated, and grosse humours to consist in that creature : of which a dull capacitie, and bellume vnderstanding ensueth : yea the same sometimes denoteth a sicknesse present, or that shall shortly folowe.

The Philosopher Aristotle (in Methaphoricis) uttereth, that such which haue the lippes formed thinne, and in the edges appearing to hang loose out : in such maner, that the vpper lippe is seene stretched ouer the neather, at the closing and ioyning of the lippes : are denoted to be bolde, stowte, and of great courage : applyed for the forme, vnto the couragious Lyon. The like condition of these, may a man see in the Mastie Dogges of our Realme : which haue such hanging lippes, as to all men knowne.

Such which haue the lippes harde, and thinne formed, and a bearing out decerned about the Canyne or sharpe teeth : doe indicate a rude vnderstanding in that creature, vnapt to learne, and furious in actions : applyed for the forme, vnto the grunting Hogge. The cause of these (as the Physiognomer Cocles supposeth) is the paucitie of matter, and the dominion of dryth : in that the same consumeth the moysture of the lippes, but thys about the Canyne teeth, it can not so wast or consume : for as much as the moysture
K. ij. consisting

A pleasaunt discourse
 consisting in such a place, is knowne to be viscous
 and clammy. Such also by reason of the dyspeth
 (sayth the Physiognomer) multiplied in the
 braine, are noted to be foolish, and deceptfull: ap-
 plyed after the maner, vnto the Swyne. So that
 whose lippes are decerned thinne and harde, and
 about the Canyne teeth bearing vp: such persons
 seene the like, are referred vnto the Swyne.



The neather lippe decerned greater, than
 the vpper: doth denote such a creature to be vn-
 apt to learne, simple, of a small vnderstanding,
 and foolish.

The neather lip seene swelled, vnto the sharpe
 or Canyne teeth: doth indicate such a person to be
 full of rancour, and malice, and contentious.

Such which haue the lippes formed grosse, and
 the vpper hanging ouer the neather lippe: are
 denoted (by report of the Philosopher Aristotle)
 to

to be of a simple vnderstanding, of a dull capacite, and foolish: applyed for the forme, vnto the slowe and dull Asse.

Whose vpper lip shall appeare promynent or bearing out with the gummes, doth wytnesse such a creature to be a lover of discorde, and occupying or busying himselfe in strifes, and controversies: applyed for the forme vnto the Dogge: these hitherto, borrowed out of the Physiognomy of Aristotle.

Such hauing the vpper lip so eleuated, that the gummes, that is, the fleshe on the teeth, and the teeth themselues are decerned: are knowne (as the Physiognomer reporteth of experience) to be full of variaunce, and contumelious, pra often rebuking: applyed for the similitude vnto the Dogge, especially, and the same, according to the apparant congruencie seene. For the Dogge when he purposeth to bite, sheweth then the teeth by the gathering vp of the lippes.

The lippes formed small and thinne, and the mouth decerned little: doe indicate the imbecillitie of minde, and craftinesse to dwell or consist in that person.

The auncient Rasis reporteth, that whose lips are decerned great: is denoted foolish, of a dull capacite, and vnapt to learne. The selfe same doth the worthy Philosopher Aristotle utter, in hys

A pleasaunt discourse

Physiognomie of the members that such a person which hath thicke lippes, is knowne to be foolish, and of a simple capacite.

The much bearing out of the lippes, doth witness such a person (after the minde of the Physiognomer) to be foolish, full of wordes, contentious, and hardie.

Certaine report, that whose lippes shall be formed congruently thinne, and not much folded or turned outwarde: doth denote such a person to be secrete in all matters, warie, of a good perserance, yet yresfull at tymes, and of a singulare or readie witte. The cause is, for that the same declareth a congruent matter, vnto the subtilnesse of the humors, and spirites, which is the reason and cause of the witte. But the yresfulness consisting in that creature, proceedeth through the subtilnesse of the spirits, prone and apt vnto the kindling of it.

Such hanging the lippes with the gummes, formed on the teeth prominent or bearing out: doe indicate an euill tongued person, a wrangler, yresfull, and inclined to worke iniuries: for these properly referred vnto the Dogge: as the singuler Palemon uttereth.

Whose lippes shall be seene well coloured, and these rather thinne, then grosse or thicke: doth signifie such a person to be well conditioned in all matters,



matters, and lightly chaunged, eyther to the good, or euill, but rather prone vnto vertues, then vnto vices: as Michael Scotus vttereth: and there (after the minde of the Phisiognomer) is the planet Iupiter represented.

Whose lips are decerned not sufficient equal or a like throughout, in such maner, that the one be grosser or thicker, than the other: doth witnesse such a person, to be more simple, than wise: and of a variable fortune, as certaine report.

The Philosopher Ptholomeus paruus, vttereth, that the outwarde lippes formed small, and somewhat folded or turned outwarde, doe denote such a person to be full of wordes, verie enuious, and an accuser. The reason is, for that the paucitie

A pleasaunt discourse
tie or smalnesse of the lippes, doth witnesse the
small quantitie of matter, and the dominion of
coldnesse: but the folding or turning outwarde of
them, doth declare a drinesse, drawing together
the hearie sinewes: of which ensueth that the
animall spirites are incongruent, vnto the decer-
ning of whatsoeuer is spoken: and the enuie
through the same, proceedeth, and is like caused.

The worthie Ptholomeus Paruus vttereth,
that the vpper lippe folding or turning vpwarde,
and the neather downeward: doe signifie a mise-
rie or wretchednesse of life, and vncomey condi-
cions. Of this the Physiognomer saw, and found
a singuler experience, especially in the poore, and
needie people. For the weakenesse of the animall
spirits (sayth he) is signified, to consist in them: of
which the witte properlye hath not place or seate
in that creature.

The lippes formed thinne, if the vpper be tur-
ned and folding outwarde, and the same lose hang-
ing: doe denote such a creature, to be a decey-
uer, subtile, and a theefe for the moze part.

The lippes decerned grosse or thicke, like to
the Dogges: doe indicate such a person to be a
deceyuer, an accuser, and wicked in conditions:
these hitherto borrowed out of the Physiognomie
of Ptholomeus paruus.

The lippes of the Mozes are not to be iudged
vpon

upon, but of these which dwell and are conuer-
saunt amongst them, and their qualities, there
shal note: for which cause sufficient it is, to iudge
in generall of those realmes, and countries, more
knowne to vs.

Of the forme, nature, and iudgement of the
teeth. The. xxvij. chapter.



The canine or sharpe teeth of men, if these be
long, fast standing, and bearing outwarde:
doe argue such a person to be a glutton, irrefull,
fierce, and laciuous: applied for the forme, vnto
the Dogge and Boare.

The cause I suppose (sayth the Phisiognomer)
through the aboundance of the radicall moisture,

A pleasaunt discourse

oꝛ spermaticall matter, which declareth a most great dominion of heate, and strength in the principall members, of which a hasty dissolving of the substaunciall moysture ensueth, that cannot be restored, but through the much eating of meate, whose plentifull substaunce this greatly needeth: foꝛ which cause, such are inordinate as afoze vttered: and as the same appeareth by relation, in the Dogge and Boare.

And such the Whisfognomer hath knowne of experience, to be wasters of their owne substance great drinckers, disceyvers, whoꝛehunters, maintayners of harlottes, and murtherers, especiall ye if anye other proportion aydeth and confirmeth the same.

The auncient Rasis reporteth, that whose teeth are discerned weake, thinne sette, and small: doe argue the whole bodye to be weake: and both feeblenesse in that creature, and the shortnesse of life. The selfe same uttereth the sayde Rasis, in the buying of seruaunts: and the Philosopher Aristotle vseth the same words, in his Problemes.

The worthie Aristotle also reporteth (in secundo de Animalibus) that such hauing the teeth thinne sette, are noted to be short lyued. The selfe same doth Rasis affirme, vnder these wordes. That whose canine oꝛ sharpe teeth are decerned long, and strong set, is argued to be a glutton, an cuill

euill person, and vicious of bodie.

The like wordes in a maner vttereth the learned Conciliatore, in his Rubricke of Phisiognomie. That a noyse caused through the teeth, doth denote a frensinesse in that person: which lyke doth sometimes happen to children sleeping, when they are troubled with wormes, as the skillfull Phisitions report.



The teeth formed bigge and broade, whether these stande inwarde, or are seene outwarde: doe argue a baine person, lasciuious, simple, of a slender capacitie, and hauing a bouine witte: for that the same witnesseth grosse spirites to consist in that person, proceeding of grosse humors.

The teeth most drie, without anye moysture
discerned

A pleasaunt discourse

decerned to stande in them, yea and wholly dyse in a sicke person: doe denote death at hande: forasmuch as the radicall moysture is then consumed: and their bodyes remaine and are, as a Lampe without Oyle. In a healthfull bodie, the like scene, doe signifie a sickness to come, and the same shortly.

The teeth scene full of reſume, or a distilled water from the head appearing in them: doe signifie a disease of the heade or stomacke, through the participation and occasion of the head, and lungs: causing this distillation from the heade into the nose and eyes, the Catharre, the Cough, the Squincie in the throte, and the impostume of the Jawes. But any of these, this procureth eyther more or lesse, according to the contrarie working of the members: as unto the beholder, may evidently appeare. Such beastes hauing the teeth indented lyke to a Sawe, onely drinke by licking with the tongue: but such hauing the teeth formed whole, doe drinke by supping, as the famous Philosopher Aristotle reporteth.

The teeth formed small, and weake to chewe, both thinn set, and short appearing, doe indicate (after Michael Scotus) a feeble courage, a tender capacetic, fearefull, lightly perswaded, eyther unto the good or euill, of a reasonable wytt, and saythfull: but as he wytteth, such a person is
short

short lyued.

The teeth (after Michael Scotus) not euen formed, neyther in the bignesse, nor in the standing of the Gummies: so that there appeare of them narrowe, broade, thinne, and thicke teeth: doe denote a disoainefull person, enuious, bolde, warie, and of a readie wyt: if a man may credit this Scotus.



The teeth formed verie long, and as they were sharpe, somewhat thinne set, yet strong in the chewing: doe witnesse (after the minde of Scotus) such a person to be a glutton, enuious, bolde, deceitfull, suspicious, a liar, and inuericundious.

The teeth (as M. Scotus reporteth) appearing.

A pleasaunt discourse

ring cy tryne, or browne colour, whether these be short or long formed: doe argue such a person to be more foolish then wise, a grosse feeder, lightly credyting, of a dyuers vnderstanding, suspicious, enuious, a coueter of other mens goodes, and a lyar.

The teeth formed bigge and broade, whether these declyne, or stande in and out, or that they appeare thicke, or thinne set: doe wytnesse (after M.Scotus) such a person to be vaine, lightly credyting, simple, of a tender capacitie, a grosse feeder, lasciuious, and a lyar.

The teeth decerned strong, and thick set: doe indicate (as Michael reporteth, long life in that creature, to be a teller of newes, selfe toiled, a stoute person, lightly credyting, desirous of beuotifull things, and of a dull capacitie.

The teeth decerned weake, fewe in number, thinne set, and small: doe indicate (after M.Scotus) such a person to be weake of body, shortly liued, gentle, shamefast, tractable, trustie, lightly credyting, of a ready capacitie, and warie: these hitherto borrowed out of the Physiognomie, of M.Scotus.

Of the condicion, and iudgement of the tongue. The. xxvii. chapter.

The



The tongue is a member which is extended out of whyte fleshe, both harde and well moving, and this the colour and vse of it declareth: the rednesse which consisteth in it, is caused of many small veynes and little arteries, which proceede and come vnto it, especially vnto the neather part of the same, through which this appeareth in the neather part redder, than in the vpper: and this is knowne to be a spungie matter, full of powers: For experience instructeth vs, that the same is bloudie, in consideration that the solution of the continuitie of the same, is onely cured in shorte tyme, with the simple Rosed Honey.

The tongue not onely serueth for the cleane
and

A pleaſaunt diſcourſe

and perſite uttering of wordes in ſmyting the teeth to cauſe the ſounde of them, in the iſſuing forth: but the ſame alſo helpeth to diſtinguiſhe all manner of taſtes, yea the letters perſitely to expreſſe, as the learned Ariſtotele uttereth.

The tongue folded or turned downewarde, and ſtutting or ſtammering: doth argue an humozall laſke of the belly: as the worthie Hypocrites reporteth, in. 32. Aphoriſ. ſexta ſecto.

Such encombred with this humozall laſke, become ſtutters or ſtammerers, through the matter deſcending from the head, which entrecth and is drunke into the Spungynelle, and lacerates of the tongue: and of this ingroſſed or cauſed thick, through which enlarging, the ſame of neceſſitie muſt be ſhortned. So that of the ſame cauſe, ſuch ſtut or ſtammer: yea Ralis reporteth, that the ſtammering, doth innuate the moſtneſſe of qualitie. Some there be, which are cauſed to ſtut of nature: of which that noble Philoſition Aetius ſwyteth.

Such hauing the tongue tyed before, cannot perſitely utter or pronounce the letter S. but ſound the ſame like C: and ſuch of the ſingular Aetius, are named proper ſtammerers.

The tongue tyed behinde, cannot pronounce the letters. K and T. as Galen reporteth: but breaking the letter K. ſounde the ſame lyke to the

the letter L. and such of him, are aptly named lypers.

The flire named Diarrhæa, is a flire oꝝ laske of the belly, with the onely shedding of humour, without an inflammation oꝝ erulceration: when the humours especially discende from the heade. So that when any vttereth the wordes with difficultie, it is then a note of Diarrhæa to molest that creature. With which disease, the Physiognomer reporteth hymselfe to haue bene encombrd in childe age: foꝝ as much as in many subiectes, this sicknesse much molesteth and aboundeth in that age: but growne vnto ryper yeares, the same then sealeth.

The stammerers (sayth the Physiognomer) doe manye tymes feare, to drinke anye braddꝝ Wine, in that these are so soone dronke, through the weakenesse of braine. Hercof it is, that the dronkarde so stammereth, and maffleth in the mouth, that he readily can not bring forth thys common worde oꝝ number, as (thirtie thre) in no maner. Foꝝ as much as the vapours of the Wine, are dronke into the Spungynesse of the tongue: of which this is enlarged, and hindered of the naturall site.

The auncient Hyppocrates in suis Secretis vttereth, that the heauinesse of the tongue, hapning in a yong man: pronounceth after the lightnesse

A pleasaunt discourse



of the same sodayne death : the lyke witnesseth,
the learned Galen.

When the tongue is discerned grosse, bigge,
and large : doth argue a rude wit : as the Physi-
ognomer manye times noted : this also doth re-
present flegmatike humours, to consist in the
braine of that creature, or in the other partes of
his bodye.

The learned Conciliatore reporteth, that the
stammering, and often repeating of the fore silla-
ble and worde, befoze the full vttering and spea-
king of the worde, doth denote such a creature,
to be prepared and prone vnto the Melancholie
qualitie.

The tongue by a swift motion drawne toge-
ther,

ther, and through the corrupting and breaking of the wordes, causing a repetition: doth witnesse such a person to be foolish, hasty in wrath, and pzefull. This especially caused, through the moblenesse, and hotnesse of the spirites, hastening forwarde, the utteraunce and pronouncing of wordes, without consideration.

When the tongue shall be discerned so heauie as a stone, and in a maner appearing immouable: doth denote (after the minde of the Philosopher) a sluggish person, slowe in actions, and of a dull capacitie.

The tongue discerned thinne, doth represent a subtilt wpt, through the decent matter, both of the humour and spirite: although the same may declare a hote, and peradventure a Chollericke qualitie, after the minde of the Physiognomer.



S. y.

Ptholomie

A pleasaunt discourse

Ptholomie the Philosopher vttereth, that the tongue decerned long, and red : to signifie wisdom : for as much as the same witnesseth lawdable humours, to consist in that creature.

In kysses (by report of the Physiognomer) may much be knowne and found : For a certaine creature I saue (sayth he) which thrust forth the tongue, nigh a paulme bredth : and the same sundrie times experienced in my sight, as a matter of admyration, and worthe to be noted. And of this is knowne to the wise, that the vertue of the muscles to be voluntarie. &c.

The tongue seene whyte in colour, doth indicate pouertie and myserie to insue to that creature, except mightier notes preuaile : as the singular Philosopher Ptholomeus Paruus reporteth.

The learned Conciliatore wyrteth, that the tongue decerned, as the same infected of the naturall colour : doth denote a weake estate & euill condition, to consist in that person : especially of the brest and belly.

The person which hath such a long, grosse, and rounde tongue, that with the same thrust forth, he may easily licke the Nose : doth witness such a person (after nature) to imitate the Dre, in conditions : as the same (the Physiognomer diligently noted) in a neighbour of his.

The

The learned Auerrois (in de sensu & sensato) vttereth, that when the tongue hath drunke in, and receyued certaine humoꝝ, the taste of the same is then coꝛrupted: and like is to be conceyued, of the instruments of the other senses.

The tongue ouerfast speaking (as reporteth Michael Scotus) doth denote such a person to bee moꝛe simple than wyse, of a dull witte and vnderstanding, lightly crediting, and conuertible, epe ther vnto the good oꝛ euill.

The tongue that stutteth in the vttering of woꝛdes (sayth Michael Scotus) doth indicate such a person to be verie simple, vaine, vnconstant, yꝛefull: yet from his yꝛe easily brought and appeased, and willing to serue.

The tongue (as reporteth Michael Scotus) discerned bigge and rough, doth witnesse a circumspect person, reasonably willing to serue, secrete to himselfe, disdainfull, a betrayer, vaine, a teller of newes, fearefull, and yet hauing a reasonable sufficiencie of many things.

The tongue (as Michael Scotus vttereth) discerned thinne, doth signifie a circumspect person, ingenious, yet lightly fearefull, soone crediting, and conuertible vnto the good, oꝛ euill. These hitherto Scotus.

A pleasaunt discourse

The nature, formes, and iudgement
of voyces.

The. xxix. chapter.



The cause why in some persons, the voyce is heard bigge: in some vttered small: in some deccerned bigge and small together: and in some after a hoarse, and asperre maner: is for that (as the Philosopher vttereth) there are three principall conditions, that concurre vnto the voyce. The one is, the vertue of the lungs in forcing or procuring forwarde the breath, in reuerberating vnto the roote of the tongue, or vnto the pyper of the lunges. The other and second is, through the ayre expelled againe, to reuerberate the same. The third is, the

the pyper of the lungs, vnto the roote of the tongue, where the ayre and breath is reuerberated. Of which, howe much the sounding vertue consisteth strong, to expell much breath, and the pyper of the lunges formed large, that the same recepueth great plentie of ayre: so much the greater and lesser, appeareth the voyce: but howe much the vertue appeareth weake, and the weason or pyper of the lunges consisteth weake, so much the smallnesse and thynnesse of voyce proceedeth: and the same insueth, according to the vertue moving, and swiftnesse of the breath.

The grosnesse of the voyce, proceedeth through the slownesse of moving, in that creature: of which, howe much the vertue doth lesser move the ayre or breath, so much the more subtilnesse or smallnesse, and thynnesse hath the voyce: through which, this proceedeth and is caused (after the minde of the Physiognomer) the swifter.

Howe much the more ayre or breath (sayth he) shall be gathered and receyued into the subiect, so much the grosser or bigger will the voice succede and be, and the same procured through the slownesse of moving.

The asper or rough voyce, proceedeth through a drynesse, of the pyper of the lungs. But the hoarse voyce is caused, through a superfluous moisture, which descendeth from the heade, vnto the pyper of

A pleasaunt discourse
the lunges, which (as it shoulde seeme) so bindzeth
and letteth the breath to passe in that creature.

The equalitie and swætenesse of the voice, pro-
ceedeth and is caused through a temperament of
the pype of the lunges: when the same consisteth
and is neither to drie, nor moist. For this is a note
that the qualitie of the heart not to be resisting or
letting, but that a proportion of all living thinges,
may be founde and knowne: and in these, the fe-
males are decerned to be of a weaker and shriller
voyce, than the males: except the Cowe, as the
Philosopher (in quinto de Animalibus) uttereth.

The person which hath a bigge voyce, is noted
to be very iniurious: applyed for the forme vnto
the Asse, as Aristotle reporteth, in Metha-
phoricis.



Such

Such which seeme to fozeall, beginning in a base maner, and ending small: are noted to be yrefull, yet sone appeased and pleased: applyed for the forme vnto the Dre, and vnto the comelienesse of the voyce.

Such which utter the wordes now bigge, now lowe, and vnperfiteley: are indicated to be fearefull, applyed for the same condition, vnto women, and vnto the comeliness of the voyce.

The persons which seeme to call and speake bigge, and the voyce not chaunged into a dyuers maner: are applyed of the Philosopher for the forme, vnto our great Mastie, and vnto the semelienesse of the voyce.

The creature which is hearde to speake softly, without a retching of the voyce, are noted to be gentill, and simple: applyed for the forme vnto the sheepe.

Such which call or utter the wordes shrillye, are noted to be irefull: applyed for the kinde and forme vnto the Goate: these hytherto out of Aristotle, the like Albertus, & Conciliatore report, and Hieronimus de Manfredis, a countie man of the Physiognomers.

The voyce uttered bigge, and diffensed in the kinde, doth indicat a strong person: forasmuch as the same procedeth, through the plentie of heat. This grosse or bigge voyce, doth the Physiognomer

A pleasaunt discourse
mer here meane, to be like to the base Organe
pype.

The person which uttereth a slowe, and bigge
sounde of the voyce, is iudged to be quiet, tracta-
ble, gentle, & merie: of these, certaine are knowne
to be verie iust, and vpzight creatures, in theyr
dealings, after the minde of the Physiognomer.

The voyce decerned bigge, yet the sounde of
wozdes perccpyued very corrupt: is an apparant
note of a franticke creature, insurious, and a
glutton.

The strength of the voyce, ensueth the large-
nesse of baynes, and multitude of the spirites,
whish altogither are caused of heate: as the Phi-
losopher Aristotle reporteth.

The persons possessing a bigge voyce, and that
heauily or bassely calling: are indicated to be apt
persons, to beare insurges and wrongs: applyed
for the forme, vnto the asse.

Such creatures which call or beginne bigge,
and ende in their wozdes with a small voyce, are
denoted to be both yrefull, and pitifull at tymes:
yea sone pleased, and tractable: applyed vnto the
Ore, for the forme of the crie: the reason of this,
is often taught afore.

Such a person which hath a grosse, high, and
sounding voyce: is reported to be eloquent, bold,
fierce, and valiant in armes, or a warriour.

The



The voyce decerned small and lowe, doth indicate such a creature to be fearefull, and enuious. By this low voyce, is here ment (sayth the Phisiognomer) the small and faint voyce: and not the bigge, in any maner.

Here conceyue, that the voyce is diuers of sounde, forasmuch as the voyce is a sounde with an ymagination, by the mouth of the creature, uttered to demonstrate any effect. But the sounde is any kinde, proceeding of the sounding, which vnto the hearing procureth a passion. And the speech is a thirde kinde, hauing a diuersitie, vnto either of these.

The voyce decerned small, soft in the hearing, and in a broken maner: doth witnesse a womanly

A pleasaunt discourse

ly fearefulnesse to consist in that creature, and to be effeminate.

The voyce heard slowe, doth indicate (after the mind of the Philosopher) such a person to be sluggish in actions, rash at tymes, and impudent.

The voyce decerned weake, doth argue a straightnesse of the arteries, and paucitie of the spirits, which are especially caused by the meanes of colde.

The voyce decerned soft, without retching, doth indicate such a person to be gentle, and tractable: applyed vnto the sheepe, for the similitude of the voyce: euen as the others, applyed vnto Beastes of lyke condition.

The voyce hearde grosse and highe, doth indicate a hotenesse of the heart and lunges, and a largenesse of the weland, that both freely draweth and expelleth the ayre or breath, without impediment: for which cause, the voyce heard lowde, doth denote such a creature to be talkatiue, bolde, and contencious.

The Philosopher Aristotle (in de secretis secretorum) uttereth, that whose voyce appeareth a meane, betwene a smalnesse, and bignesse: is noted to be a person sapient, a foreser, true, and iust, and these through the contrary cause.

Such a person which is decerned quicke of speeche, especially if he hath a shrill voyce, is denoted

noted to be a creature yrefull, obstinate, fōlishē, importunate, a lyar, and euermore euill conditioned.

But if the voyce shall be perceyued oꝛ decerned grosse, oꝛ rather bigge : doth signifie such a creature to be yrefull, hastie, of an euill nature and condition.

The creature which hath a swēte and pleasant voyce, is iudged (of the Philosopher Aristotle) to be enuious, yrefull at tymes, and marueylous suspecting.

The delectableness of voyce, decerned in a proper subiect (as the worthy Palemon) vttereth, doth indicate a dull capacitie and fōlishnesse : yet a stowtnesse of courage, to consist in him.

The quicknesse and hastinesse of wordes oꝛ spēche decerned, as the (learned Albertus) reporteth, doth argue a hote complexion, to consist in that creature. The like do Phylemon, Loxius, Palemon, and Conciliatore vtter, vnder these words : that whose voyce is heard, grosse, & bigge vttered, is reported to be yrefull, rash, and hastie in his actions, and supposed to be of an euill nature : the reason of these (is reported of them to be) through the vntemperate hotnesse.

The person hastie in spēche, especially when he hath a small voyce, is reported to be wicked, a fole, importunate, a lyar, yrefull, and euermore

A pleasaunt discourse
more of euill conditions.

Whose voyce shall be decerned pleasaunt,
(as afoze bittered) is iudged enuious, and suspi-
tious : the reason hath bene opened in another
place, for as much as the same is effeminate.
Further the delectablenesse of voyce, doth denote
small wisdomē or simplenesse, and veneriall con-
ditions.

The auncient Rasis reporteth, that the voyce
decerned bigge, doth indicate the whotnesse of
complexion, but the small voyce, doth witnesse
the coldnesse of complexion in that creature.

The voyce perceyued rough or hoarse, like vnto
the Cranes : doth testifie an enuious person,
and one that retayneth a mischiefe or grudge,
secretly in the heart: the same person also is by re-
port of the Philosopher Melancholik in qualitie.

Whose voyce shall be decerned, not fully bit-
tered or spoken with a long breath: is noted to be
a vile person, through the coldnesse of the heart,
and peraduenture with moistnesse applyed.

The creature which hath a verie bigge voice,
is noted to be a seruaunt, vnto his owne belly.
The reason of this is, for as much as the graue
or bigge voyce, proceedeth through the debilitie
of vertue, which cannot breath out the sufficient
plentie of ayre, to moue the muscles of the breast:
of which insureth sluggishnesse, that such a per-
son



son of the same, can neither apply his wyt to any studie, nor frame or exercise his bodie with anye corporall or painefull labor.

They which utter the voyce, in cutting of the breath : doe promise liberally, but perforce little, and such are knowne to be deceyuers.

They which are decerned to utter the voyce (as it were) by a mouement of the breast, sturdily bigge : are denoted to be manly, yet vnapt to learne, and slowte of courage : applyed for the forme, vnto the Lyon.

They which haue a slowe, and bigge voyce, are denoted to be quiet, and merrie : such also for the more part are knowne to be iust persons, and gentle conditioned.

They

A pleasaunt discourse

They which are heard to sounde the voyce shrill like vnto byrdes, are noted to be prone vnto the veneriall acte, vnstable and vaine.

A breathing decerned small and faint in voice, doth innuate such a creature to be sadde for the more part, frowarde and suspicious.

The creature which moueth often himselfe, and speaketh with the mouing of handes, is thought vncleanly: yet of a readie wytte, and quick utteraunce, and sometimes knowne to be a deceyuer. But he which refrayneth from the mouing of handes when he speaketh, is of a persister vnderstanding, of a good disposition, and of a sounde counsell.

The person which speaketh and soundeth the voyce through the nozethilles, is affirmed to be full of wordes, a lyar, malicious, enuious, and ioyeth in the harmes of another: and such a creature doth imitate the nature of the Ducke. This the Physiognomer obserued and noted, in a certaine countrieman of his.

Further the voyce, heard vehement, and making a noyse, as a sounde vndecently mixed, doth denote an vnjust person, violent and bearing hatred in heart. But the voice decerned slowe, doth indicate a sluggish person in actions and sometimes hastie. And whose voyce in the middle, appeareth a meane, as betwæne the smallnesse and
grosenesse,

groseneste, is accompted sapient, a foreser, true
and iust.

The condition and iudgement of
laughter. The. xxx.
chapter.

THe minde, after the opinion of the Philoso-
pher, is much delighted with laughter: yet the
ouermuch laughter, is named of most men, a
laughter out of course, and argueth besides a
small vnderstanding and simple wpt.



Of which, the common Proverbe rype, and
often dibulgated of the wise is, that in the mouth
of a foole, much laughter consisteth: the like re-

I. j.

porteth

A pleasaunt discourse
porteth Catullus, that singular Poet, in this
Sentence.

The laughter light moued,
not framed in place:
Bewrayth a fooles folie,
in iesture and grace.

Here conceaue, that through the Milte formed bigge: such a creature is procured to laugh much: & otherwise is it, when in the contrary manner, as some report. And y learned Isidore (in. xi. ethymolagiarum) uttereth, that the Milt to be so named of the supplying of y same: which properly lyeth on the contrary part of the liuer, to the ende the same should not consist or remaine emptye. The Gaule is knowne to be an apt receptacle & bladder in the creature, which by due worke of nature sendeth or receaucth into it the choller. The Milt also some suppose to be the procurer and mouer of laughter, seing by it we are especially caused to laughe. By the Gaule (if we may credite Isidore) are all creatures moued vnto yre: by the hart, to conceaue deepely matters: by the lyuer, of the qualitie moued vnto loue: through which foure elements, euery lyuing creature (sayth he) is sustayned.

So that the persons which sufficiently laughe, are denoted (after the agreement of wyters) to be beninge and gentle, quyet, beloued (for their curteous

curteous behauour) of all persons, yet lightly endamaged or harmed, although such are smally carefull for any: and these besides are of an apparaunt comlynesse (sayth the Phisiognomer) applyed vnto the Sanguine, and Iouiall persons.



The creature which reasonably laugheth, is argued to be giuen to myeth, and one of a good qualitie, and that ioyeth much in the veneral act: especially, if the eyes appeare smyling.

The ouermuch laughter exercised (as Aristotle vttereth vnto king Alexander) remoueth reuerence, and hasteth olde age in that creature: for trouth, with such willingly (sayth the Phisiognomer) is no societie or felowship to be vled: in that these lack wytte, and are nothing at all se-

I.ij.

cret:

7

A pleasaunt discourse

cree: yet these (after some wyters) are reported to be seruiceable, and painefull in their doings.

Such persons which are seene seldome to laugh, are indicated to be of a deepe vnderstanding, and knowne faythfull as certayne report: and this of the Physiognomer obserued, and noted in sundrie honest and vertuous persons: which he knewe to be searchers, of deepe and hid secrets. The cause evidently appeareth, and is knowne to be a deepe thinking and reach, which consisteth in the creature, that remoueth the laughter. Of which, such a creature that much and often laugheth (as a boue vttered) bethinketh or museth on no serious and deepe matter, nor maketh anye solemne, or wittie discourse with himselfe.

Certayne of the auncient report, that the creature which is hardly procured to laugh, is affirmed to be wittie, a foreser of matters vnto himselfe, nyggardly: and verie studious in the Arte, which he daylie exerciseth: yet suche a creature (sayth the Physiognomer) is prone to be a surmyser, and ptesull.

The person which is heard to laugh lowde or a highe, with a certaine noyse deccerned in the laughter, is indicated, by the report of some wyters, to be inuericundious: and rashe in actions.

Such a creature, that (without cause procured) laugheth, and in his laughing, seemeth often

ten to coughe, or gape, or to draw the head awry : is indicated to be variable of purpose and minde, enuious, lightly or soone credyting, and conuertible eyther vnto the good or euill, as Loxius, and Phylemon report.

The learned Conciliatore in his Rubricke of of Phisiognomie vttereth, that the creature coughing when he laugheth, or is at the instaunt encumbred with the hardnesse and shortnesse of breath : is iudged to be inuercundious, fierce, and a Tyrant : as the like, the Phisiognomer Cocles obserued and noted, in a certaine Prince of Lumbardie.



Certaine of the worthie Phisiognomers report, that whose cheekes are discerned often is

T. 17.

simple,

A pleasaunt discourse

Simple, is denoted to be of an euill minde, of a peruerse cogitation, and a lyar: and such persons generally, or for the moze part, are malicious, & dissemblers: so that these are not friendly to be trusted, but rather to be doubted, if we may credit the Physiognomer: when the like especially is matched, and ioyned with other accydences of the minde: and that their eye lids appeare wrinkled together, with the eye browes ioyned, or in a clowdie forme gathered: such are then shedders of bloud, murderers, robbers, or theues by Sea, and lande: as the Physiognomer often obserued and noted in many, which were the like.

The creature that smileth vnto himselfe when he talketh: is indicated to be foolish, and of a simple vnderstanding, as the like the Physiognomer obserued in a certaine Italian: and such are reported to abounde, in the Melancholick qualitie.

The cheekes decerned wrythynge in the laughter, as they were so procured in the derision of another: doe witnesse such a person to be arrogant, deceptfull, conetous, a lyar, p̄sfull, and a betrayer or vtterer of secrets.

The person that lightly laugheth (sayth Michael Scotus) is denoted to be simple of vnderstanding, vnstable, vaine, lightly credyting, of a dull wyt, grosse in feeding, and seruicable, yet in factes or actions not secret.

The creature that sildome laugheth, and seemeth sone to haue done : is argued after the minde of Michael Scotus, to be stable, warie, nyggardly : yet of a good vnderstanding, secret, saythfull, and glorious in his actions.

The condition and iudgement of the breath. The xxxi. chaprer.



The much breath, doth argue the aboundance of the spirites, & econuerso : whose cause proceedeth two wayes, the one through the smalnesse of the lunges : and the other, through the default and straightnesse of the breast. Of which, the creature much breathing, is of great strength, and courage : by reason of the heate resolving the moysture, especially that dewie moysture, after the minde of the Phisiognomer.

The breath sent forth in due course and order,

L. iij.

that

A pleasaunt discourse
that is, betwene (the great and small, appearing)
a meane: doth indicate the quietnesse of heart, and
a man in minde well pleased, as the Philosopher
reporteth.

That person which sigheth without cause,
and fetcheth the sighes deepe and long: doth wit-
nesse the Melancholie to come, and that mightie
to perseuer in that creature.

The breath appearing cut betwene, being af-
ter an order, which in the ende through straight-
nesse of the breast commeth forth with a heate,
and sighing: doth argue such a creature to be en-
combred with thought, and the disquietnesse of
minde: And the same to be mired to some euill, if
the head especially shake withall.

That person which with the sighing, draweth
the eyes awzie, is iudged (after the minde of
most wryters) that he then betwayleth the mat-
ter come vnto minde: deuising with himselfe in
what maner he may aptliest bring about, and
compasse or atchieue the same.

The creature which breatheth with a certayne
noyse, through the larger opening of the nose,
thrills: doth then indicate crueltie, brutishe fur-
ousnesse and violence to consist in him: which of
Aristotle, is applyed to the passion.

The breath passing forth troubled and thicke,
as if the same were after a course of running, or
through

through some strong accidents : doth then denote such a person to be violent, vnaduised, hastie, and yrefull.



When the breath shall be decerned short, and thicke, and through a much cutting off, stopped betwæne : such a creature (of the Philosopher Aristotle) is iudged fearefull, weake of courage and strength.

That person which (with the sighe and countenance) seemeth as he were bereft, with a certaine godlynesse and pittifulnesse : suche a one (sayth the Physiognomer) is iudged to be then taken, and wrapped, wyth the furious passion of loue.

The singular Philosopher Aristotle uttereth,
vnto

A pleasaunt discourse

unto the mightie king Alexander, that when sayth he, you shall see a person much and long together beholding : yea and earnestly looking on your face : and that when you againe behold him so looking , is of the same abashed, and therewith blusheth, and giueth especially (at that instant) a sighe against his will , and that teares appeare standing in his eyes : such a person vndoubtedly loueth and feareth you . But if you see the contrarie vnto this , then iudge that creature to regard you little : and to be one, that is both enuious, and disdainefull.

The breath decerned lowde, cut betwéne, and the sighe appearing the like, doth witnesse sorrow, and heauinesse , for some losses happened to that creature.

Hipocrates, Galen, and certaine other Physicians report , that the breath perceyued passing forth colde , by the mouth and noethrilles , in a sharpe sicknesse: doth inuuate death, shortly after to ensue.

The Philosopher Ptholomeus Paruus uttereth , that he which often weepeth for no cause reasonable, shall alwaies be poore and needie.

The breath (by the report of Michael Scotus) comming out so soft , that the same can scant be heard, doth denote such a person to be greatly encompassed with thought: which conditiō of thought, the

of Phisiognomie.
the eyes in a maner will declare.

142



The breath which is decerned sometymes still, and within a good while after, is drawen (and fetched in) overfast: doth argue such a creature (as that Scotus writeth) to be then occupped wpyth a present great heavynesse of the minde.

The head if it shaketh, as he sigheth (according to the minde of Scotus) then for the weight of the matter euill handled, and euill spoken of, it argueth him to be sorie.

If he doth the like, wpyth the eyes intentiue or steddie looking, such a persou bethinketh him rather of the euilles, than repenteth him: as Michael Scotus wryteth.

The breath heard light, breathing out by little
and

A pleasaunt discourse
and little, without noyse : doth denote (after the
minde of Scotus) such a person to be of an byright
minde.

The person which is heard to breathe lowde, and
smileth withall : is iudged (of Michael Scotus) to
be furious and a drunkarde.

Such a person decerned breathing, troubled,
and thicke, as though he had lately runne, is de-
noted to be wilfull, foolehardie, p̄full, and of a
wicked minde, desiring all thinges what he seeth,
and talking all things that he heareth.

He which breatheth on highe, and that the
breath seemeth to passe through the Nostrilles
thicke and quicke : doth argue such a creature (af-
ter the minde of Scotus) to be fearefull, and sorow-
full. Such also are noted to be effeminate, when
as the other notes fortifie the same.

The breath so coming forth, as if the subject
were encombred with the hardnesse of fetching
breath, such a creature is reported (of Michael
Scotus) to be simple, of a peruerse minde, full of
woordes, and desirous of all things that he seeth.



The forme and iudgement of the chinne.

The xxxii. Chapter.

The



The chinne decerned very long, doth argue the abundance of matter, in that by reason of the overmuch hotenesse, the same is lengthned out: of which such are knowne to be p̄full, cruell, and bassie: yet these sometymes are founde to be full of words, and sometimes boasters of themselves, as both Palemon, and Constantine w̄rite.

Such which haue the chinne formed small and short, are persons especially to be eschewed: for besides

A plea saunt discourse

besides the other conditions consisting in them, such are vncurtuous, yea rather rigorous, full of wyles and enuious : for these (of Palemon) aptly applyed vnto the Serpent.

Here conceyue, that Physiognomie, and Paulmetrie, are more manifested of experience, than by reason : yet somewhat may be vttered, of the principaller members : which expresse the greatnesse, and smalnesse of matter, from the beginning of generation.

If the chinne shapeth or be formed into a round maner, doth indicate effeminate conditions, and a feeble courage : in that this is, a feminine note: as vttereth the auncient Pythagoras. For the mans chinne (after nature) ought to be formed, in a square maner, and not round.

If the vnder chinne be seene so fatte, that the same retcheth downe to the throte, doth indicate most great luxurie, to consist in that creature : if a pitte or hole, be especiall ye decerned in eyther cheek.

The chinne formed of a decent or comely bignesse, doth denote such a person to be prone vnto the veneriall act: yet iudge him, to be much bound vnto God, for the giftes lent him. Here conceyue (sayth the Physiognomer) that the chinne ought to be formed neyther to rounde, nor ouer sharpe : but in a meane maner vnto a squarenesse.

The



The chinne decerned ouer long, doth innuete a most wicked creature, very talkatiue, and a whisperer, yea his mynde altogether occupied wth deceptes: as the lyke, the skilfull Physiognomer obserued and noted, in a certaine French man, which was very malicious, a great deceptuer, and exceeding couetous (as all of that nation) bewray themselves to be: especially prone, vnto fraudes, and great deceptes.

The chinne at the lower ende, seene so deuided, that the same expresseth a double forme, in suche maner, as this be not to muche or to deepe dented, in the middle: doth then argue (as certaine report) deceptfull conditions, to consist in that creature. But this knowne to be a note
of

A pleasaunt discourse
of Venus in that place, (after the minde of the
Phisiognomer Cocles) and such a person lyke for-
med, shall purchase with men, great fauour, and
grace. As the lyke Cocles experienced, in many
subiectes, which were knowne to be lasciuious, &
that haunted the companie of harlots: yea these
wyth the Cynedes, had sundrie tymes doing, and
suffering. There be some which haue a pitte for-
med on bredth, and by an equall lyne stretching,
as on length, that more coroborateth the Phisi-
ognomers sentence.

The chinne formed so crooking vp, that the
lippes seeme as they were standing in a valley:
doth denote the rudenesse of witte, vnfaithful-
nesse, wicked conditions, and sometymes such are
knowne to be theues: vnlesse olde age causeth
the same, through the losse, & lacke of many teeth.

The singuler Aristotle in tertio de Animalibus
uttereth: that such which haue the chinne deu-
ided, do lesse ware balde, and shed lesser or fewer
heares, than other creatures.

The chinne formed sharpe, and thinne or slen-
der, through an emptinesse or lacking of fleshe:
doth indicate a bolde, and stowte or couragious
person, and disdainfull.

The chinne decerned large & bigge, through the
much quantitie of fleshe: doth witnesse (after the
minde of M. Scotus) such a creature to be quiet, of

a meane capacitie, dull of witte : yet faithfull, secret, and conuertible, eyther vnto the good or euill.



The chinne formed sharpe, and sufficiently full of flesh: doth denote (as Michael Scotus reporteth) such a person to be of a good vnderstanding, loftie minded, and one that feedeth sufficientlve, and bolde in actions.

The chinne formed, as the same were parted in two, by a certaine balley, or denting in: doth argue (as Michael Scotus vttereth) that person, to be of a grosse witte, vaine, lightly crediting, a great surmiser: yet congruently seruiceable to another, quiet, and secrete (for the more part) in his doyngs.

The chinne decerned sharpe, and thinne in the quantitie of flesh: doth (after Michael Scotus) denote, such a creature to be bolde and couragious, a quareller sometymes, and fighter, pꝛefull, disdainefull, weake in strength, and contented (after

A pleasaunt discourse
a maner to serue, for the reliefe of living.

The chinne scene crooking vp, with a hollow
vesse in the knitting of the Jawes, and leane of
fleshe, that the same appeareth, as it were formed
sharpe: doth witnesse (after the minde of Scotus)
such a person to be wicked, enuious, of a simple
witte, a niggarde, deceytfull, sone angrie, pzefull,
a surmiser, bolde, prowde, a threather, a betray-
er, and a theefe, these hitherto Michal Scotus.

The condicion, and iudgement of the Beard.
The. xxxiiij. Chapter.



The bearde in man (after the agreement of the
auncient wyrters) beginneth to appeare in the
neather Jawe, which so ascendeth towarde the
Temples,

Temples, through the heate and moyſture, caried vnto the ſame, from the forefront of the heade, drawne from the genitours: which draw to them eſpecially, the ſperme from thoſe places: whole note is, by reaſon the ſpermaticall veynes do diſcend vnto the ſame place: as the lyke appeareth in them, which ouermuch exerciſe coeating, whole faces by the meanes, are after mightily crazed and altered. As touching the womans teſticles, in that theſe are but weake, for the ſame cauſe are they knowne not to be bearded. And ſuche women which are found to haue theſe hotter than the common ſort, haue alſo ſomewhat of the reſlered matter, from the ſame place: whence the Sperme moſt chiefly cometh. This reſlered heate (ſayth the wiſe Conciliatore) draweth with it the moyſture, of which in them are engendred the thinne and ſmall beares of the Beard: and thys eſpeciallve verified in them, which vſe often and verve much coeating. For which cauſe the Sanguine bodyes, that haue a thinne Beard, and meane of length: are indicated to be creatures, which often and greatly deſire to coeat, through the dominion of the heate and moyſture, conſiſting in them.

The bearde in man, after the minde of the Philoſopher, beginneth to ſpring out and appeere, after. xliij. yeares of age: theſe by little and little,

A. g.

appearing

A pleasaunt discourse



appearing from day to day : and then beginneth
the heares to appeare and growe on the
scalp, of both the kinds.

Here conceyue (sayth the Physiognomer) that
such heares doe proccede and appeare through the
superfluoussnesse of meates, and the fumosities of
them, which dayly ascende on high vnto the partes
of the Jawes : much lyke to the smoke of an
oven heated, that passeth so long through the
chyncks

chyncks of the same, vntill those passages, through the heate are wholly stopped, that no more smoke can after passe through them. Euen the like, doe the fumosities of man issue forth, into the maner of beares: which are properly named the beares of the Beard.

The colour of the Beard, doth sometymes expresse the qualities & quantities of the humors: yet hitherto hath not the same bene heard of, that any man saw, a flaxen white beard: for as much as the flegmaticke humor, is not founde so mighty, as to engender beares of the lyke colour, though the depriuing and lack of naturall heate, to eleuate the sufficient matter vnto the engendering of the lyke coloured beares.

Here perhaps some will argue and affirme (sayth the Physiognomer) that there is sundrie tymes seene women bearded, yet these are not founde of a flegmaticke qualitie, but rather the same doth happen in that the humors are so subtil, that of nature such are procured to be hote. For out of these creatures doe beares spring, yea they sometymes appeare on their Jawes: but properly these appeare about the mouth, where the more heate doth abounde: and such a woman (seene the lyke) is named of all men bearded: here conceyue (sayth Cokes) that the like woman founde, is iudged to be verie luxurious through hir hote, and

A pleasaunt discourse
moyſt qualitie: of which the lyke creature ſcene,
is not onely noted ſtrong of nature, but to be of a
ſlowte courage, and manly in hir ſactes.



The perſite woman, is knowne to be ſuffici-
ently naked of heares, eſpecially about y^e month:
ſuch a creature after Philiſognomie, is reported
and iudged to be of a good qualitie: that is to ſay,
baſhefull, ſcarefull, honeſt, weake of courage,
gentle of behauiour, and obedient.

Here

Here (sayth the Physiognomer) doth a solemne doubt arise, and the same is, why men are seene bearded, & not women for the more part: which doubt seemeth to be put forth, by the learned Guilielmus Nurice: to which Cocles aunswereth in this maner, that the same maye be gathered to procéde, of the efficient, the materiall, and finall cause: for as much as these properly serue vnto an ornament, and comely bewtifying of the woman: and in euerye kinde, the Males are seene comelper bewtified with the same, than the Females. Which condition of the heares, properly serueth vnto a defence of the salues in man, that the woman (for the like defence and necessitie) nothing needeth: at the least so much as the man: through which, the sense of feeling, is knowne to be of greater force in man. So that the man by this reason, may better indure to go bareheaded, and naked in other partes, in the bitter colde weather, than the woman: and suffer greater stormes on the bodye, than she maye, without harme to insue. A stronger reason maye be rendered and giuen of the effecient, and materiall cause, seing the Males in generall, are knowne to be whoter than the Females. For which cause, the fume in men, that is the matter procuring the heares, is founde both more, and mightier, than in women: which seing the same is knowne

A pleasaunt discourse

not able to be consumed : for that cause (God and nature together) ordained two apt places in man, for the passages of them : as the one by the head, & other fitly by the chinne & iawes : which forme the beard of man. Which maner fumes consisting in the woman, for as much as they appeare not to be so many and mightie, as well knowne they are, to rest in the man : for this cause, are these properly and naturallie sent forth, by the heade. And a note of the like effect, we sundrie times knowe and see by women founde of a hote and moyste complexion, that appeare bearded : we see contrariwise, that in the colde and dry men these (for the more part) haue verie little or no bearded. By which reason we gather (sayth the Physiognomer) that the seemely beard, wareth not in the gelded person : for as much as those partes haue then losse the benefite of their hotter qualitie, through which, these shoulde engender the hote humours and fumes, that properly are the matter of the beares in them. And by a like reason, of the former wordes it appeareth : that the thicknesse of the beard, and great hearinesse in generall, is an euidente note and iudgement of the substantiall heate and moysture, and of naturall strength consisting in that creature.

Here may this argument also be propounded, that seing children are knowne to be hote and moyst,

most, why they were not bearded as men: to which doubt the Phisiognomer thus answereth, that the smokie superfluousnesse, which is the especiall matter of the heares, that issueth forth of the heate, and other partes of the bodye doth in them passe, and serue to their increase, and nourishment: the like wordes in a maner, appeare afore vttered by the singular Constantine.

Concraue (sayth the Phisiognomer) that how much the plentie and force of heate consisteth, so much the more store and quantitie of heares succedeth in that creature. For which cause, a man must carefully beware of those persons, which puermuch abounde in the most great store, and plentie of heares on the bodie: when the complexion of such, is especially founde adust.

The Phisiognomer Cocles wylleth a man to beware of those persons, which haue a red beard: in that the same coloured bearde, indycateth a heape & an abundanee of adustion, and a mightie hotenesse to consist in these creatures: through which, such are knowne to be luxurious, deceauers, and lyars: and in them (by report of the Phisiognomer) doe the principall heape of vices rest: vnlesse that grace & godly education, seeme otherwise to contrarie the abouesayde.

The bearde decerned comely, and well fashioned; doth innuate such a creature to be of a good nature,

A pleasaunt discourse

nature, of reasonable conditions, congruent to all thinges, and manered after his bringing vp. Contrariwise iudge of them, which haue the beard not seemely formed, or euill fashioned in the length: as appeare thin the gelded persons, which after these are depriued of their genytours, be then greatly chaunged, from the nature of men, into the condition of women: as reporteth Aristotle, in libro de Animalibus.

The singular Physiognomer Cocles, obserued and noted in sundrie subiects, which hauing long and seemely beardes: came after certaine yeares vnto a frensinelle, and some of them to be starcke foolishhe.

The Physiognomer also reporteth, that he obserued and knewe sundrie creatures, which possessing and hauing verie long beardes, fell from their estate, and were oppressed with myseries, and these in his time: yea he knewe and vnderstode of certaine noble persons, which were expelled their proper country, and of these especially in the precincts of Italie. The like iudgement (sayth the Physiognomer) may in a maner be vttered, of the beard decerned some hoarse: as afore was taught, in the chapter of the beares in generall: for as muche as their nature then is knowne, to drawe nere vnto the womans.

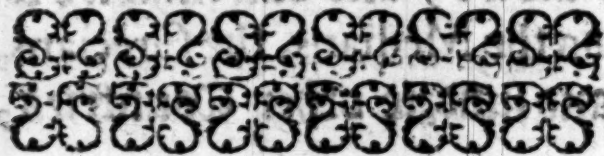
Of which, the Physiognomer Cocles willethe
and



and warneth the Princes, & noble persons with him, to beware and take heede of such persons wearing verie thicke and long bearded: in that their faces then can not betray or open the passions of the minde, nor the chaunging or altering of colours, can perfectly be decerned in these: so that their deceytes, and coloured pretenses, may be couered and lye hid by that meanes. Yet doe I not disallowe the wearing of long and thicke beards altogether, but that the same may be laudable, and verie well be worne, without anye such cryme to be founde, and lying hidde therevnder. For well knowne it is, that sundrie Realmes alike, and custinablye weare long bearded, as the Medians, the Grecians, the Germanes, and sundrie other Countries, though
the

A pleasaunt discourse

the general influences of the heauens, which procure or cause newe condicions, and alterations of apparayle : as the Physiognomer like obserued and noted, of the force and effect of the great conjunction, that hapned of the vpper Planets Saturne and Iupiter in his time : which thus met together in the yeare of our Lorde. 1484. and in the last degree of that signe Scorpio : whose mightie effect in generall contynued, vnto the yeare of our redemption. 1504. and to the tenth daye of Iune. To these, that fearefull Planet Mars, which bare a swaye with them, in these, twentie yeares together, denoted (as he reporteth) lamentable commotions, bloudie battailes, the euersion of kingdomes, hastie tumultes of the people, newe kings elected, conspiracies attempted, dissemblings intended, wicked treasons procured, pittifull burnings exercised, grievous spoyles forced, the wasting of countries attempted, with other grieuous and lamentable matters, long to report. &c. sayth the Physiognomer.



The

The forme and iudgement of the throte.
The, xxxiiii, chapter.



The throte decerned cleere and whyte, whether the same be leane or fatte : doth innuate such a person to be vaine glorious, fearefull, enuious, lasciuious, prone to lying, congruently warie, & circumspect in that he doth : yet verie yrefull, and long hating, if we may credite Michael Scotus.

The throte seene leane and thinne, in which the veines appeere : doth argue (after the minde of Michael Scotus) such a person to haue a harde fortune, to be fearefull, sluggish, a grosse feeder, lightly crediting, weake of courage, and conuertible eyther to the good or euill.

The

A pleasaunt discourse

The throte decerned rough, doth denote an vnconstant person, a trisler, full of wordes, and one which presumptuously talketh: applyed for the forme to the birdes.

If the canell bone of the throte, with the sinewes, be seene eminent, and that the same be lightly mouing: doth indicate such a creature, not onely rashe of his tongue, but occupied in hatwte cogitations. And when this person hath well bibbed, and filled himselfe with wine, doth then mourne, and is also suspicious, prone to yre, and of himselfe by propertie, a sadde dronkard.

The canell bone of the throte seene eminent or bearing out, doth indicate a sluggish person, in-
sorious, and slow in his actions, after the minde of the Phislognomer.

The canell bone of the throte well fashioned, and comely in sight: doth innuate such a person to be strong, stowte of courage, nimble in actions, and indued (by report of the Phislognomer) with wisdom.

The condition and iudgement of the necke.

The. xxxv. Chapter.

Once yue (sayth the Phislognomer) that the necke is sometymes taken and vsed for the whole, conioyned to the head, in the forepart, and
like



like in the hinder part. But this sometymes bled and taken for the hinder part, in the diameter of space, where the carcs are scituato: and this part of him is deuided into two partes. So that the part nearer to the heade, is named the nape or hinder part of the necke: that is, the toppe of the necke behinde, where the beginning of the sinewes is placed. Vea the nape or hinder part of the necke, is bled or taken with some practitioners, for the whole necke, as hereafter a lyke matter shall bee alleaged and bled of the Physiognomers.

But the Physiognomers in their iudgements, doe distinguish the necke, and nape in the hinder part: for in the fore part, they take and vse the weazande, the throte bole, and whole throte vnto
the

A pleasaunt discourse

the roote of the conioyned, according to the minde of the Philosopher . The lyke wordes uttereth Isidore, in libro.ii. cap.1. This named the necke, in that the same is formed stiffe, and rounde as a piller, to beare vp the heade: whose forepart (of him) named, aptly the throte: and the hinder part not without good reason, the necke.

This singuler Isidore reporteth, that such a person hauing the necke formed bigge, not by reason of the fleshy nesse, but through cause of the bignesse of bones, & the sinewes: is denoted strong of bodie, applyed for the same, vnto the male kind, and according to the condicions of the spirite: in that the male after the kinde, is knowne to haue a bigge and liuely neck: the same neyther short nor formed to long: which (by agreement of the most Phisiognomers) indicateth a hote qualitie, and boldenesse to consist in that creature.

The seconde note seemeth to be, that such hauing the necke formed long and slender, are iudged to be feminine in condicions and weake of courage. The necke decerned bigge and liuely, as aboue vttered: doth denote the strength of the Braine: and by the consequent, a hotenesse of the heart: as all men are lyke knowne, in their kind.

The necke scene long and slender, doth signifie the contrarie, vnto the abouesayde: that is, the weakenesse of body, and to be faint hearted.

Such



Such hauing the necke formed bigge, through a fleshinesse, and not by reason of the bignesse of the sinewes, and bones (and as Rasis addeth) found hard and strong: are knowne to be p̄full, applyed for the same vnto the apparant congruencie, of the p̄full Bulles prouoked or styred to p̄e, which then haue such a forme and condition of the necke: and as Rasis addeth, such also are knowne to be rathe, and hastie in their deedes.

The neck decerned sufficient bigge, not by reason of the fleshinesse, but through cause of the sinewes, and bones, and sufficient long scene: are reported to be bolde, and stowte of courage: applyed for the forme, vnto the stowte Lyon. This especially is verified, when the heade, and necke,

A pleasaunt discourse
is orderly proportioned, in such maner, that the
same be of a meane bignesse, as the learned Con-
ciliatore, and Constantine write.

The forme of the heade, if the same shall be of
a meane bignesse, and the necke formed somewhat
bigge: doth indicate a goodnesse of the qualitie,
and disposition.

If the heade shall be decerned small, and the
necke seene bigge, doth denote the abundaunce of
matter, and the superfluousnesse of the same: the
lacke also of the vertue performing, in the due
proportion. Such a heade (as certaine report) is
many tymes grieved with much paine, and the
Cephalicke passion.

The necke decerned verie long, and slender (as
aboue vttered) is iudged fearefull, applyed for the
forme vnto the Hart: in that the Hart is knowne
to be a beast very fearefull, and hath a very long
neck, and small formed, in the respect of his body,
and greatnesse.

Yet the necke formed slender, and long, and
that he beareth the same vpight in his going,
doth indicate not so much fearefulnesse to consist
in that creature, as aboue reported of the Hart.

The necke seene very short, doth innuate such
a person to be a deceiuer, and very craftie, applied
for the forme vnto the Wolfe. And this note here
taken of the apparant maner seene, both in men
and

and beastes : in that a person, minding subtiltie to set vpon an other, whether the same be his crimie or otherwise attempting vpon pleasure: doth then wylly drawe and shrinke in the necke, for the more shortning of the same, that he maye not so sone be espyed in the stealing vpon : as by a lyke we dayly see in the Catte, when she (wyth the necke shrinke in) stealeth by little, and little, on the Mouse.

Certaine report, that the necke formed long, signifieth the feete to be long : and the necke seene slender, doth indicate the feete to be slender.

The neck formed behinde hollow, & depressed or deepe in: doth denote a weakenesse of the sinewes, and sicknesses to ensue, according to the knitting of it in that creature.

The necke formed very fleshy, doth witnesse such a creature to be a lyar, and vsing filthie excuse : and a meane necke seene, doth indicate the goodnesse of nature, to consist in that creature.

The nape of the necke, next vnto the heade behinde, if the same be founde hearie : doth innuate such a person to be strong, and stowte of courage: in that this note appeareth to be a hotnesse, consisting in that person.

The neck formed long, and hauing a meanesse in the proportion : doth indicate malice, and indignation to consist in that person. And certayne

**A pleasaunt discourse
report, that such a creature to be a foole, weake of
strength, fearefull, and full of wordes.**

**The necke decerned verpe bigge, with a cer-
taine lngth, yet the same not seene very fleshie :
doth denote a strong person, stowte of courage, a
boaster, and prowde : as Conciliatore reporteth,
in his Kubricke of Physiognomie.**



**The necke formed stiffe and strong, doth argue
such a creature to be p̄full, hastie, and vnapt to
learne. The good disposition also of the mynde,
and humanitie : they say negatiuely to concurre,
vnto such an operation.**

**The necke with apparant sinewes, and euill
formed, doth witnesse (by the report of the Phi-
siognomer) a foolish person, and vnapt to learne.**

**The necke decerned so louse, that the same see-
meth to leane vnto the one side: doth innuate such**

a creature to harme those, that are not able to resist, wilfull, and deceptfull: as the learned Conciliatore reporteth.

Such that aboute the ioynt of the necke aboue, are seene ouer fleshie, be those which haue the knot bearing out, and the neck hardly mouing: and be also without feeling, to exercise the same orderly: yea such are knowne to be dull, & vnapt to exercise good workes: yet these in the euill or wicked, actions & to do iniuries, very prone and forward: as as fore in another place, the Phisiognomer obserued. And certaine Apostates and Princes, this Cocles sawe and noted, that moued their neckes, neuer vnto the right, nor left side, without the mouing of the whole bodie together: and such were knowne to be double tongued, dissemblers, and very wicked. But such which haue the contrary to this, shall you iudge (sayth he) to be of a contrary disposition, that is, honest conditioned, and gentle of behaviour.

The necke formed long, with a largenesse in the posture: doth denote such a person to be yrefull, and vnapt to learne: applyed for the forme vnto the grunting Swine.

The neck decerned bigge and fleshie, with a certaine shortnesse: doth argue such a person to be a foole, and a verie great feeder.

When a certaine bearing out shalbe betwæne

Æ. liij.

the

A pleasaunt discourse
the krypting of the shoulder pointes, and beginning of the neck, that the growing out of the knottes be sharpe : doth indicate such a creature (for the more part) to be proude, and arrogant : as the Phisiognomer Cocles obserued and noted many the like.

The neck declyning or leaning vnto one side, doth innuate such a creature, to be of a dull capacitie, and vnapt to learne.

The neck bearing to much vpright, doth argue that creature, not only to be vnapt to learne, but high minded, and selfe willed : and one that will not be admonished, of nothing he doth.

The neck decerned stiffe, and as the same were immouable : doth like declare such a person, to be vnapt to learne, and vndiscreete in his doings, by which note (for y^e more part) such are knowne to be foles.

The difference betwene the mouing, and not mouing of the neck, is easily decerned : so that the necke appearing fast or stiffe, or quick mouing, doth witness the more foolishnesse to consist in that creature : but if the same appeare stiffe, and in a maner fixed : doth demonstrate, dull capacitie, and the vnaptnesse to learne.

That you may not much erre, the Phisiognomer doth here discouer and open, that there be some (which minding to hyde this note) in them
the

the rather to beguile the iudger : doe vse customeably and oftentimes in the daye to rubbe, and chafe well their neckes with a warme linnen cloth : whereby these maye moue and turne the heade hyther and thither, somewhat the easier in couering by such meanes their foolishnesse. As the like note the Phisiognomer obserued in a certaine Citizen of Bononia, in Lumbardie, which creature besides as he talked, manye times smiled to hymselfe. So that by this appeareth, that the stiffe turning of the necke : is a note, of the proper foolishnesse to consist in that creature : by the report of the Phisiognomer.



The nape of the neck from the ioynt vnto the heade decerned rough : doth denote such a person

Æ. iij.

to

A pleasaunt discourse
to be verie rude conditioned, and luxurious. But
the whyte neck seene rough, both signifie a Bel-
luine vnderstanding, and rude wyt: as Concili-
atore reporteth, in his Kubzick of Phisiognomy.

The neck bending vpperwarde towarde the head,
doth demonstrate such a creature to be arrogant,
stubburne in actions, and boyde of honestie:
as the learned Conciliatore, in his Phisiogno-
mie vttereth.

When you shall decerne a loosenesse of the
neck, with a certayne gathering of the lippes vnto
a laughter, and that the eyes appeare out of
order in the rolling, with a certayne lightnesse of
countenaunce shewed, in the sitting or standing
of the creature: and a trembling voyce to rest in
hym, doth not only indicate an effeminate minde:
but euill conditions to consist in hym, after the
munde of the Phisiognomer.

The neck decerned bending toward the bzeast:
doth innuate such a person to be much encom-
bred with cares, and thoughts: yea this creature
sometimes occupied with niggardship, and some-
times moued (with that euill vice) of malignity.

The neck also is varied (sayth the Phisiogno-
mer) according to the knitting of the other mem-
bers in man.

The neck seene bowing downewarde, as the
learned Conciliatore (in his Phisiognomie) wri-
teth,

teth, doth indicate a foolish person, a niggarde, frowarde at tymes : and knowne he is to be neither simple, nor of an vpight minde.

The neck decerned leaning vnto the right side, doth denote such a person to be wyttie, of seemely maners and conditions, and circumspect in the actions that he attempteth or goeth about. But the neck seene leaning vnto the left side, doth argue such a creature to be currishe or churlishe, rashe in his actions, and foolish : as the learned Conciliatore reporteth, in his Rubrick of Physiognomie.

The necke formed strong, and very bigge, whether the same be of length, and that this hard-lye turneth : doth innuate such a person to bee a greedie proller, and gatherer of goodes together, howsoeuer the same be.

The necke decerned crooking (after the bredth of the bodie) as eyther from the right, or the left side : doth denote suche a creature to be full of wordes, deceptfull, wily, and vnfaithfull : as the same, the Phisiognomer Cocles obserued in many subjects. For which cause, this Cocles warneth a man, especially to eschew the fellowship & company of such, which of nature are wyte necked : & haue a drawing in, or narrownesse to be decerned betwene the shoulder poyntes : in that these are knowne to be wicked persons, enuious, fraudulent,

A pleasaunt discourse
lent, and hypocrytes : as the same, the Physiogno-
mer Cocles obserued, in sundrie of the obseruant
brothers in his tyme, and in many Melancholicke
persons.

The necke formed in a meane maner, both in
the bignesse, and length : doth demonstrate such
a person to be strong of nature, apt to learne, and
of a singuler witte : but these ostentymes are
knowne to haue a subtile or craftie witte, and to
bee deceytfull.

The condicion and iudgement of the
shoulder poyntes.
The. xxxvi, chapter.



Here

Here conceyue (sayth the Phisiognomer) that such persons hauing the shoulder poyntes sufficiently distant from the knottinesse or spondile of the neck, which first appeareth aboue y^e shoulders, where the shoulder poyntes or necke are continued, and not to neare ioyned to it: are of a good nature, and hauing rype or good senses: and by the consequent of a good vnderstanding. The Philosopher in Methaphoricis, uttereth a reason of this, saying: that the shoulder poyntes being sufficiently soluble, that is, sufficiently distant from the spondile or knottinesse: in such maner, that the space betwene them, be equall: doe denote that such indiuiduates, readily receyue, that is, easily the sensitiue motion. For these haue the note, or sensitiue power easily moueable, that is, lightly reducible from the power, vnto the act of perceyuing. But such which about the spondiles of the necke, appeare hidden: are noted to be persons lacking witte: forasmuch as these hardye (being soluble) which about the knottinesse are decerned weake, to receiue the motion of the senses.

The shoulder poyntes decerned sufficiently distant a sunder, doe denote such a creature to be liberall after nature, applyed for the same, vnto the decent apparancie and forme: for that lyberalitie, aunswereeth and agreeth to suche a forme: and the like formed, are the shoulder
poynts

A picaunt discourse
poynts of the Lyon, by the report of the Phisio-
nomer.

The shoulder pointes seene nere ioyning to-
gither, doe contrariwise signifie niggardship, and
vncurtesse to rest in that person.

The shoulder pointes appearing sufficiently
distaunt a sunder, and decently spaced from the
knotte, or ioynt of the neck: doe argue such a
person to be of a simple perceiuerance and vnder-
standing, and by the consequent knowne to be a
dullard: as the learned Aristotle wyrteth.



The

The shoulder pointes (after the minde of the Philosopher) well brauened with an eminencie or bearing out of the fleshe, and these strong formed, are applyed after nature, vnto the Male kinde. For as much as the nature of the muscle is to possesse the ingendred hotenesse strong, and of the reason of the heate is this procured, to increase the forme of the members, according to euerie Diametre.

The shoulder points decerned bigge, & large in forme: doe indicate a hotnesse to consist in that creature. The strength of euery person consisteth in the sinewes and bones: for which cause when the muscles are sufficiently formed fleshy, then must needes insue a mighty strength, to consist both in the sinewes and bones: of which, the spirit conioyned in such an habitude or body, may well exercise, and attempt or doe strong actions, if neede requyrezth.

Of which, Rasis reporteth, that the shoulder pointes decerned large, doe indicate a strong person, of an honest minde, of good conditions, and perfite vnderstanding. The reason of this appeareth, in that through the bredth of the shoulder pointes, the muscles are indicated to be large, and strong: which procéde from a strong beginning, that is in the braine, where the beginning consisteth of the sinewes, and the seate of the spirites.

A pleasaunt discourse
rites. So that of necessitie, this must needes in-
sue, that the forme of the heade to be capable vn-
to the retayning and possessing the goodnesse of
senses: as the Phisognomer vttereth, of hys
skill and practise knowne.

The muscles formed weake, and yll compow-
ned of strength, that the shoulder points appeare
in a maner flatte, and peraduenture matched or
couered with a softnesse of fleshe: doe argue a
flegmatick qualitie, of the contrary nature to rest
in that creature: as afoze vttered in the proper
place: and if these appeare and be without a soft-
nesse, they import the like qualitie, after the mind
of the Phisognomer.



Of which Rasis vttereth, that the shoulder
pointes formed thinne: doe indicatz the smal-
nesse

nelle of wit and vnderstanding. The Phisiognomer Cocles reporteth, that he knewe and sawe sundrie women in his time, which drew by Arte, and through their bestiall indumentes, the shoulder points so nere together, that they formed in a maner the like, vnto Os ventris, in the part behinde: and they garnished or bewtified these, with Cosmeticall waters. This Cocles also noted sundrie Italians, and sonde French men, which he aptly nameth (by that byworde) Hermaphroditi: that vled and exercised the like practise, with their shoulder pointes. A matter which seemeth in my opinion incredible to be exercised of any faithfull christian, but the Phisiognomer seemeth true lye to vtter, what he sawe and knewe in sundrie places.



A pleasaunt discourse

The bearing of the heades of the shoulder pointes verie farre out; doe denote foolishnesse to consist in that creature: which maner, Aristotle reporteth vnto king Alexander: to be a note of rygorousnesse, and vnfaithfulnesse to dwell in that person.



The Phisiognomer Cocles uttereth of experience knowne, y he sildom saw any person, being
croke

crooke backed, which were of a good nature: but that these hauing the like bearing out, or bunche on the shoulders, were rather trayterous, and verie wicked in their actions. And such (sayth the Physiognomer) were knowne in his time, to be the founders of all wicked deccites, yea wylie vnder myners and gropers of the people, and had a deepe retching wpt, and wylie fetches, in wicked actions. So that it seemeth impossible after nature, that such deformed persons shoulde possesse in them laudable actions: for as much as the spirite connered in such an habitude, both yeelde a retrograde forme and propertie: which (sayth the Physiognomer) is knowne for the more part to be Melancholike. For which cause, a man ought carefully to beware and take heede, of fellowshiping or keeping company with such infortunate persons, for the aboue sayde reason, and worke of nature. For these (sayth the Physiognomer) are the lyke to be eschewed, as a man of skill would refuse and shunne the company of a person lacking any principall member of the bodye. And the like Aristotle (in secretis secretorum) uttereth, that a man ought diligently to beware, and take heede of an infortunate person, lacking any speciall member, as he woulde of his proper enemie dangerous.

The prouerbe like warneth vs to beware, of

P. J.

the

A pleasaunt discourse

the creatures marked : & in an other place, of the persons marked in anye member, that a man trust not them. The reason is, for that the spirites like insue vnto the forme of the body, so that out of an euill shaped bodie, can no lawdable actions proceede or be caused, as afoze vttered : and this of him vttered Physiognomically.

The Philosopher also vttereth, that the great number of children liuing, is cause many tymes of the yll happe of parents. For these lacking prouision, for their naturall sustenance, are caused to worke mischiefes not tollerable by lawe. For the Physiognomer learned, and saw sundry times that diuers fathers of many children, not able to prouide sustenance for them, were constrained through great neede to steale, through which practice exercised, their children like endeouored, for the helpe of their parents neede, and confessed a lyke matter at the place of execution. So that the Philosopher giueth or sheweth this, not as an enforced precept, but rather perswadeth, that in the cause of a necessitie, the same to be procured as a rule in miserie : which to the beholder may lyke appeare. And the Mother Philosopher Asculanus vttereth, a summe of the matter afoze taught.

Ben se voria plicar li cinqui rami,
Metendo el primo fra le do piu apresso,

Dicendo

Dicendo hor toi poi che tanto mami,
Poi laltre cinq; del sinistro tronco,
Voltare in verso gliochij de si stesso,
Chi mai si fida in rosso guercio e cionco.

By which he concludeth, that no trust is to bee
had, in those women and men, being red of co-
lour, and gogle eyed, or one eyed, and bunch bac-
ked also: the reason is alledged in the same booke,
where he reporteth these wordes.

Quando tu vidi quisti zoppi e glombi
Impio fo el segno de la parte,
Et anche quisti cum li flexi lombi,
Defecto corporal fa lalma ladra,
In pegiorando dicon le lor carte
Sonno superbi, e de la mala quadra.

The Philosopher Aristotle, in Methaphori-
cis uttereth, that the shoulder pointes not in due
measure formed, are noted to be craftie and de-
ceptfull: applyed vnto the passion, and feminine
kinde. But the shoulder pointes well proportio-
ned in due measure, doe indicate a faythfull, iust,
and strong person: yet the relation of the com-
mensuration, must be reduced vnto the good mo-
tion, and good necessitie, that is, vnto the good
completion

A pleasaunt discourse



complexion, which is caused of the good birth, and good forming of the nutrytive or formative vertue in that creature. So that this is to be reduced, neyther vnto the Masculyne, nor feminine kinde: but rather to be applyed vnto the good or euill qualitie of the body.

The shoulder pointes well formed, both in the length and bredth: doe denote a good disposition, and nature, to consist in that creature: after the minde of the learned Conciliatore.

The

The shoulder pointes decerned thinne, in the composition of nature : doe signifie such a person to be a niggarde, couetous and fearefull in attempes or enterprises.

The shoulder pointes formed (of nature) vnequall, doe like indicate the vnequall actions, and that such a creature, to be of a dull capacitie.

The shoulder pointes scene thinne, and leane of fleshe : doe wytnesse (as Michael Scotus reporteth) a weake person, feeble of courage, fearefull, not well bearing or induring earnest labour, lightly credyting, quyet of behauiour, and conuertible eyther vnto the good, or euill.

The shoulder pointes formed large, and bigge through the fleshe : doe signifie (as writeth Michael Scotus) a strong person, and faythfull, yet a niggarde, of a grosse wyt, and feeding, simple, well induring painefull labour, feeding sufficiently, and willingly, and desiring quietnesse.

The shoulder pointes appearing bended inwarde, doe innuate (after the minde of Scotus) such a person to be warie, sluggish, and after a maner ingenious, secret, and an vnder proper of men.

The shoulder pointes decerned flatte lying, in a maner to the body : doe signifie (as affirmeth Michael Scotus) a simple person, a niggard, laborious, modest both in his talke, and feeding, and

101 A pleasaunt discourse
quiet of behauiour : yet credyting lightly, and
conuertible eyther vnto the good or euill.

The shoulder points decerned vnequall, that
the one be bigger, or larger than the other : doe
denote a sluggish person, of a grosse wytte, of a
dull capacite and vnderstanding, simple, grosse
in feeding, yea a nyggard, deceptfull, a betrayer,
bolde, and hardly credyting : if we maye credite
Scotus in these.

The shoulder pointes seene farre bearing
out, doe wytnesse suche a person (as affirmeth
Michael Scotus) to be of an open lyfe in his con-
ditions : that is to say, balne, simple, vnsta-
ble, a liar, enuious, bolde, vn-
chamefast, and a
brawler.



The
The

The iudgement of the Armes,

The.xxxvij.chapter.



The Armes so long, that the handes reache vn-
to the knees, doe Denote the subtilnesse of wit,
arrogancie, and the desire to rule. Aristotle re-
porteth, that these notes seeme to signifie bolde-
nesse, honestie, with a liberalitie.

The lyke long armes some suppose, that the
mightie king Alexander had. No, it is vnlike
to that, which the sonne of Zacharie affirmeth,

P.iiiij,

that

A pleasaunt discourse
that in some to argue arrogancie, and in other
some a desire to rule, & gouerne, and both a bolde-
nesse and stowte courage.

The selfe same reporteth Albertus in de Ani-
malibus, and in compendio suæ Theologiæ: and
like Hieronimus de Manfredis, and the learned
Rasis. For that lengthning out, and longnesse of
the armes, proceedeth of the great heate of the
heart, with a moysture proportioned: which is
the cause of the lengthning out: as may well be
comprehended by the former wordes of the Phi-
siognomer.

When suche a length or longnesse, is ex-
tended vnto the thighes or hammes: doth innu-
ate wicked conditions, and such to ioy in others
harmes: in that those persons vndoubtedly, are
maruellous enuious. And some affirme (that this
note) doth argue fearefulnesse, to be a louer of dis-
corde, and ignorant.

Such which with a greedie desire to meate doe
bring the mouth to the handes, being especiall-
caused through the shortnesse of the armes, and
e ill forme of the handes not orderly wrought:
are iudged to be wicked, and enuious: for that
enue is the daughter of coldnesse, and dinnesse, the
Planet Saturne ingendring hir.

The armes thinne or slender, if they shall bee
weake, doe witnesse a rude person, and vnapt to
learne.

learne.

The armes bigge, through the bones, sinewes, and flesh : doe indicate a strong nature : and if the beynes appeare, doe then declare a hote qualitie.

When the armes are bigge, with soft fleshe : doe then demonstrate a womanly nature.



The Phisiognomers reporte, that the armes very bearie : do denote such a person, to bee luxurious.

Aristotle unto king Alexander wryteth, that when such a person (whiles he talketh) moueth the handes to and fro : is iudged enuious, a deceptuer, and one pleasant in wordes.

Such

A pleasaunt dis course

Such a person which refrayneth mouing of the handes, whiles he talketh : is argued to bee of a perfite vnderstanding, well disposed, of a singular witte, and readie counsaile, verie commendable : the reason doth the Physiognomer utter in the chapter of the paces.

The perfite length of euerye person (after the minde of Albertus, in compendio suæ Theologiæ) in accounting from the top of the forehead, and beginning of the creast of the heade, vnto the sole of the fote : is noted to be so much (these being of sounde limmes and composition) as is the space decerned, betweene the two endes of the middle fingers, the armes right retched out.

The armes so long, that beeing stretched out, reach to the knees, which seldome so happeneth, doe then denote such a person to be liberall, bold, high minded, of a greedie desire, weake of bodie, simple of witte, foolish, and vaine glorious, as wyrteth Michael Scotus.

The armes ouer short, in respect of the stature of the bodie : doe signifie a contentious person, vnthankfull, bolde, enuious, proud, foolish, and a niggard, as affirmeth Scotus.

The armes bigge, through the bones, sinewes, and much fleshe : doe signifie a person sufficient strong, proud, of a light cause presumptuous, enuious, desirous of beutifull things, and lightly crediting : as wyrteth Michaell Scotus.

The

The armes fatte and brawnied, doe signifie a person vaine glorious, coneting pleasaunt things, and more foolish than wittie, in the doyng of things: as witnesseth Michael Scotus.

The armes very hearie, whether they be leane or fatte, and soft of flesh: doe argue a lecherous person, of a weake capacitie, weake of bodie, very suspicious, and craftilye malicious, as wyrteth Michael Scotus.

The armes very naked of heare, doe denote that person to be of a weake capacitie, long angry, lightly crediting, vaine, lasciuious, a lyar, lightly deceyting, warie in the euill, and but weake of bodie: as affirmeth Scotus.

The forme and iudgement of the handes.

The. xxxviii. chapter.

The regyture nature of the whole bodie, formed the hande, with the paulme long, and the fingers in seemely length, through the goodnesse of the matter regulated, as the like in many creatures appeareth: in such manner, that the same is sufficiently prepared and formed vnto the doing of all workes, that is, to be wrought: and in expressing the mightie force of the members, and singularitie

A pleasaunt discourse

singularitie of the wytte, the iesses and other skilles in euery creature. This also formed of nature as a strong helper, to retche and take vnto it all such things which are needefull: so that this necessarily and aptly serueth, both to take and doe.

If ydore learnedly vttereth, that this part is named the hand, for that the same is the officer & presenter vnto the whole bodye: and is the same which presenteth and ministreth meate vnto the mouth: which thus ministred: is after caried into all the partes of the body.

This Authour nameth the paulme, to be the hande with the fingers stretched out, and the hand seemly drawne together, to be the fist of the creature.

Those braunches of both the hands, are properly named the fingers, which in number, are knowne to be ten, and decently matched or ioyned together: For these we see (sayth the Philosopher) that they both haue a perfite number, and a most decent order in their standing.

The proper names of these, and their offices, shall here briefly be touched: as first the same (so named the Thombe) in that this among the others, rendreth or gyueth a vertue and power: the seconde aptly named the shewing or pointing finger, and the saluting: for that with the same,
we

we in a maner salute all persons, and expresse with it most matters. The thirde properly named the infame, or middle finger, being the longest, which is much occupied about the lawe, and cleansing place. The fourth artly named the ring finger, for that on the same, the wedding ring (for the more part) is woꝛne. The fift rightly named the eare finger, for that with the same we daylie emptie and cleanse the eares: as to most men knowne, and exercysed the like at this day.

The learned Formica wyrteth, and of skill knowne, that it behoueth a man to learne and knowe first the quantitie of the hande, after the qualitie, substance, and condition of the same: for as much as the accydent notes yelde and giue to euerye skilfull person a great perscueraunce and vnderstanding, to knowe and pronounce what these tende vnto: as repoꝛteth Aristotle, in primo de Anima.

The bignesse and shortnesse of the fingers, doe argue the paucitie or smalnesse of matter, and a flegmaticke qualitie: and that nature coulde not dispose and guide: of which the spirites then bee like to that nature. And of this such are noted foolish; and of the same mynde, is both Rasis, and Conciliatore and, Ptholomie the Philosopher.

Formica wyrteth, that verie necessarie is it to know, that the bignesse of the hande doth sometymes

A pleasaunt discourse

tymes procéde of great labour : and for that cause, such which laboꝝ much, haue bigge handes. Yet these sometymes, are bigge of nature : and then caused thꝛough the bignesse of the bones, and sinewes. Such a person whether the same be man oꝝ woman, is naturally strong. The same sometymes procédeth, thꝛough the grossenesse of fleshe : and then such are drunkardes, lecherous, and (naturally) procured vile persons.

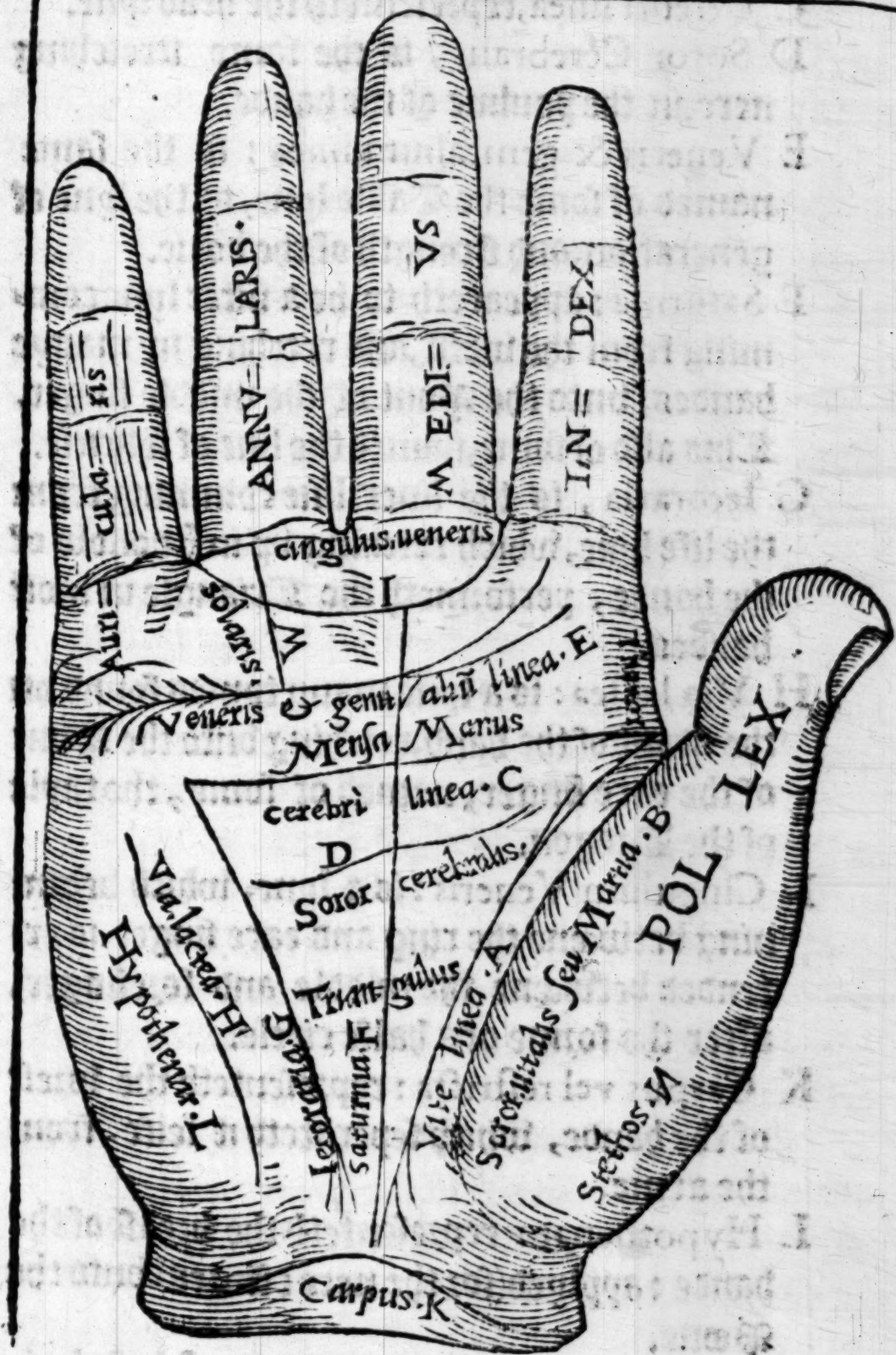
If any hath the handes bigge, and fingers (about the endes of the nayles) sharpe : doe denote such a person to be deceptfull, and couetous.

Forasmuch as the Physiognomer hath expressed, in this hande herebnder placed, the most lynnes knowne : and giuen names to them in the Latine tongue, with letters added to eche, for a better conceyting, and knowing of them at any tyme. I, of this occasion thought good, whereby (this diligent trauaile of the Authour, might not appeare frustrate vnto our native Countrie men) as to english all the lynnes, there seene : and placed them in the forme of a brieife Table, with the letters of the Alphabet annexed to eche lyne, that they may readier be founde and knowne in the sayde hand, liuely figured to the eye.

A vitæ linea, signifieth the lyfe lyne.

B Soror vitalis seu Martia : is the sister of the life lyne on the mont of the Thombe.

C Cerebri



A pleasaunt discourse

C Cerebri linea, representeth the head lyne.

D Soror Cerebralis, is the same stretching nere, in the paulme of the hande.

E Veneris & genitalium linea : is the same named of some the Table lyne, or the lyne of generation, and strength of the bodie.

F Saturnia : appeareth to be a sister lyne coming from the wrist, and retching in manye handes, vnto the Point of the middle finger. This also of some, named the line of felicitie.

G Iecoraria, is the liuer line coming from the life lyne, which retching vp in y^e hollow of the hande, performeth the Triangle in most handes.

H Via lactea : is a lyne many tymes found on the Point of the hand, retching vnto the Point of the eare finger, named of some, the tayle of the Dragon.

I Cingulum Veneris : is a lyne, which beginning betwene the ring and eare finger, is extended betwene the middle and forefinger, after the forme of a halfe circle.

K Carpus vel restricta : representeth the wrist of the hande, which seperateth it selfe, from the arme.

L Hypothenar : representeth the breast of the hande : applyed (for the nere effectes) vnto the Point.

M Solaris

M Solaris linea, Via solis: is that lyne, which comming from the Denfall or Table lyne, reacheth vnto the roote of the King finger, straight, deepe, and whole.

The accidentall lynes, which eyther encrease, or diminishe the significations of the principall lynes: with all other lynes, and notes, that happen in the hande, shall shortly be vttered in the great worke of Paulinestrie to come forth.

Of which is to be noted (after the minde of the Physiognomer) that the fore finger, middle finger, ring finger, and eare finger, haue thre ioyntes a peece, which (if in euery ioynt) happen but one line, suche a person shall sodenly die: as Antours wyte. But if there shall be two lynes equallpe distant, then is it a good note: for that these signifye an honest and faythfull person.

If in the middle ioynt of eche finger, shall bee onely one lyne, and in the other two ioyntes, two lynes: doe denote, that such a person shall leese one of his eyes. These hitherto Formica.

Ptholomie the Philosopher wyrteth, that the handes bigge, and thicke skinned: doe denote a person, not contented in mynde.

The learned Rasis vttereth, that the handes nymble, and slender: doe demonstrate a singuler witte, a good vnderstanding, and the subtilnesse of humors,

A pleasaunt discourse

The handes slender and very long : doe argue tyrannie, and foolishnesse, in that person.

The Philosopher Ptholomie affirmeth, that the handes of diuers colours : doe demonstrate such a person to be lecherous, and cruell : and the lyke doe the slender fingers (more then is decent) denote foolishnesse.

The skilfull Formica reporteth, and the same a truth: that such a person, which hath the fingers endes broad : is iudged faythfull, and a good companion.

Such a person, which hath the Table in the hande large, and the fingers slender and long, is iudged to be subtile in a naturall facultie, and apt or giuen to play on instruments.

Such a creature which hath the table in the hande narrowe, and the fingers bigge : is aptlye disposed and giuen, to wyte well : and shall die of an impostume.

Such a person which hath the handes not ouer bigge, nor ouer small, but well proportioned to the bodie : doe denote that creature to be well contented and quieted, in all his accidences.

If any hath the handes small, the same creature is reported to be of a womanly nature, in his deedes : vn-satiabie, and hatefull after the kind: as now louing, and now hating, so that seloome there is any assured trust to be had in him.

If any woman hath manly hands, such a creature hath a bigge midriffe, and bigge bellie port. intumescent: and such a one maye lightly conceyue, yet bring forth no perfitte childe.

If any hath bigge handes, and fatte: do argue such a person to be, of a dull capacittie and witte. Such a woman having the like handes, both earnestly desire the laereneb act.

If any hath the handes slender, is denoted to be a parson nymble, and readie in his doinges: and that he much delighteth, in womans companies.

If any hath hollowe fingers, and these euill fashioned, and not well ioyning together: is iudged to be a person prone to pouertie, and vnconstant in his wordes: so that he perfozmeth little, in his dedes: as the same the Physiognomer noted in one (named Seraphinus de Pisis) a Physition.

Such a creature, which hath the fingers, not standing close together, or not straight out lying: doth signifie a miserable lyfe, and pouertie to succede. The reason of this is, through the euill proportion, which fozmeth not there a good vnderstanding: but an euill, and inordinate.

The fingers formed little, doe denote suche a person to be a dullarde, enuious, and a scoule: after the agreement of Authoers.

The learned Morbeth (the Cardinall) in hys

La. ii.

paulmetrie

A pleasaunt discourse

paulmestrie wytyeth: that the fingers long, and slender, and well proportioned together: doe argue an apt and readie wit, especially in handie crafts: yet doe these demonstrate, an euill gouernment, through which ensueth, that such are miserable and poore. Vt in politicis patet.

If the fingers shall be much or wyde standing a sunder, doe denote pouertie, and miserie to insue to that person: as the same the Physiognomer often noted, in such persons, which begged from doze to doze.

Certaine report, that the fingers very short, and little, doe denote such a person to be strong, and wittie: which reason seemeth not to the Physiognomer, simple to be allowed.

The hands bigge, if the fingers be ouershort, doe argue such a person, to be an ouerthwarter, deceitfull, & a thiefe: after the agreement of wyters.

The handes crooked and slender, doe denote such a person, to be a gluttonous feeder, and full of wordes.

Certaine report, that the fingers euill proportioned, as bigge, and small, with the paulme of the handes crooked: doe indicate an enuious person, a wretch, couetous, and a foole. The reason of this is, forasmuch as the grossenesse doth indicate much quantitie of the matter, and a little of the naturall heate, not mightie to stretche out: through



A pleasaunt discourse

through which the creature is denoted, to be an earthly drie person, and rude, by reason of the ouermuch drittynesse. And he is iudged to be a foole, through the lacke of naturall heate, and moysture proportionable: and by the consequent, the same argueth him to be couetous, through the crooking of the handes.

Morbeth in his Paulmetrie vttereth, that the woman hauing small handes, and bigge fingers at the endes: is iudged prone to luxurie, and of a dull capacitie.

A certaine Authour of a small Paulmetrie reporteth, that the woman, which hath a short paulme of the hande, in respect of the bodie: shall be grieved with the harde deliuerie of childe: and this onely caused, through the straytnesse of hir 23uzrp 2cily: which length is answerable to that length, which is on the backe of the middle finger, nigh the first ioynt, comming by the Paulme, euen vnto Rascetta, or the wrist.

As thus playner, the length of this 2cily, is answerable to the iust space, which is from the rote behinde the middle finger: vnto the wreaste of the hande: and this do4bl2d, is the iust measure of 1r3h 2twof, vt dicunt & recte.

A certaine wytyer (whose name the Physionomer knewe not) reporteth, that the handes short, bunching oute, and slender, doe denote
such

such a person to be a scoffer, and a gluttonous feeder. The cause of which matter is, the ende of the finewes, which (through a drynesse) is drawne together, and bowed inwarde, and thereof crooked or bunched out. Of which men crooked at the endes of partes, through the daylie excreise about fyre, or by a sicknesse, these well and true reported: yea these well drinke and cate.

When the ende of the little finger shall not reache vnto the vpper ioynt of the ring finger: (vnlesse the same be otherwise shortned of some accydent) is then thought a perfite note of a Bastarde: as the same the Physiognomer hath noted in many, but this warily to be iudged.

If the fingers bende at the toppes, doe denote such a person to be enuious, and cenetous: and such are craftie, and false of promise: applyed to the Age. But when these bende inwarde, then contrarie iudge.

If the thombe bendeth toward the fingers, and the fingers like toward the thombe inclined, doe argue such a person to be couetous, and malicious. And this disposition of the members proceedeth from the spring, vnto which it ensueth as aforebittered.

The creature which of a custome, useth to holde the hande strait out, and the fingers (at length) stretched: is iudged to be a person scarce-

7

A pleasaunt discourse
full, full of wordes and vaine.

If any bleseth to holde the hande, most commonly shutte together : signifieth such a person to be p̄sfull, and hastie in his w̄rath.

The fingers small, and slender in a man : doe denote him, to be a soke : as certaine of knowledge report.

If the fingers be short and bigge : doe argue such a person to be bolde, and enuious : as Formica w̄rpteth.

When the fingers are well compownded, of a comely forme and seemely length : doe indicate honest conditions in that person.

He which in talking moueth much, clappeth the handes, and hath many iestpres besides : is noted to be a fayre speaker, enuious, and a deceyuer.

Certaine report, as that auncient Hermes, that the shaking or quivering of the handes, in a healthfull yong man : doth demonstrate such a person, to be some angrie. For this proceedeth of a great heate, and mouing forwarde of the spirites.

If this shaking or quivering of the handes, shall be verie strong, the same is a note of a corrupt qualitie : and such a person is lightly angry, melancholicke, desirous of manye and dyuers things, and malicious.

The handes hollowe in the paulmes, with a
godnesse

goodnesse and empyencie of the Pontes, and proportion of the lynes : is an assured note of long lyfe. But if contrarie to this, you finde the hand: then the contrarie iudge.

The fingers of what forme so euer they be, with the ioyntes grosse or bigge, doe indicate miserie and infortune, as the Physiognomer hath many times noted.

Here conceaue, that by the forme of the fingers, a man may like distinguish the three ages in euery creature, as the Physiognomer aforetaught and vttered in the Physiognomie of the lynes: scene in the foreheade.

In holding the handes vpight and close together against the lyght : marke where any open place appeereth, & at that age the infortune of the creature shal happen. This maner of accounting must begin from the first ioynt of the fore & middle finger: in proceeding like, vnto the endes of the fingers: & on such wise consider a long, from finger, to finger, where any open place is: for at that age, where the space signifieth, shall the infortune come: and on such wise may the fortune, and infortune of the three ages, be knowne and founde. If the closing, or shutting together of the fingers be whole, with a most comely forme of y ioyntes, doth denote a singuler fortune to that person, especially if the annered doe aunswere the like.

The

A pleasaunt discourse

The learned Albertus and Conciliatore write, that when the fingers be so full and rounde, that lifted vp before the eye, a man can not see betwixens them: do indicate a couetous person, and malicious.

If the fingers stretched out, these bende towards the backe of the hande: doe argue such a person to be vniust, subtyll, and wittie, especially if the fingers be slender.

If any, whyles he walketh, doth of a custome, shutte the thombe within the fingers: is noted to be a couetous person, as the like the Physiognomist obserued in a certaine Lombarde.

The fingers long, doe like argue the length of the eares, of the lyuer: and the bignesse of the fingers, doe like denote the largenesse of the eares of the lyuer: But the smallnesse of them, as Albertus reporteth, doth lyke signifie the eares of the lyuer to be little: the selfe same better, Auicen, and Galen, in libro regni.

If any shall haue redde handes, whether the same be manne or woman: is of nature noted sanguine, and luxurious: as wyrteth the learned Formica, and the same a truth knowe.

Ptholomie the Philosopher uttereth, that the creature which hath the vpper ioyntes of the fingers grosse or bigge, and turning backward: doth denote that if he shall then be citch, within a periode,

perioode, & a certaine tyme after, to become poore :
or else by some other infortune, shall be shor-
tyued.

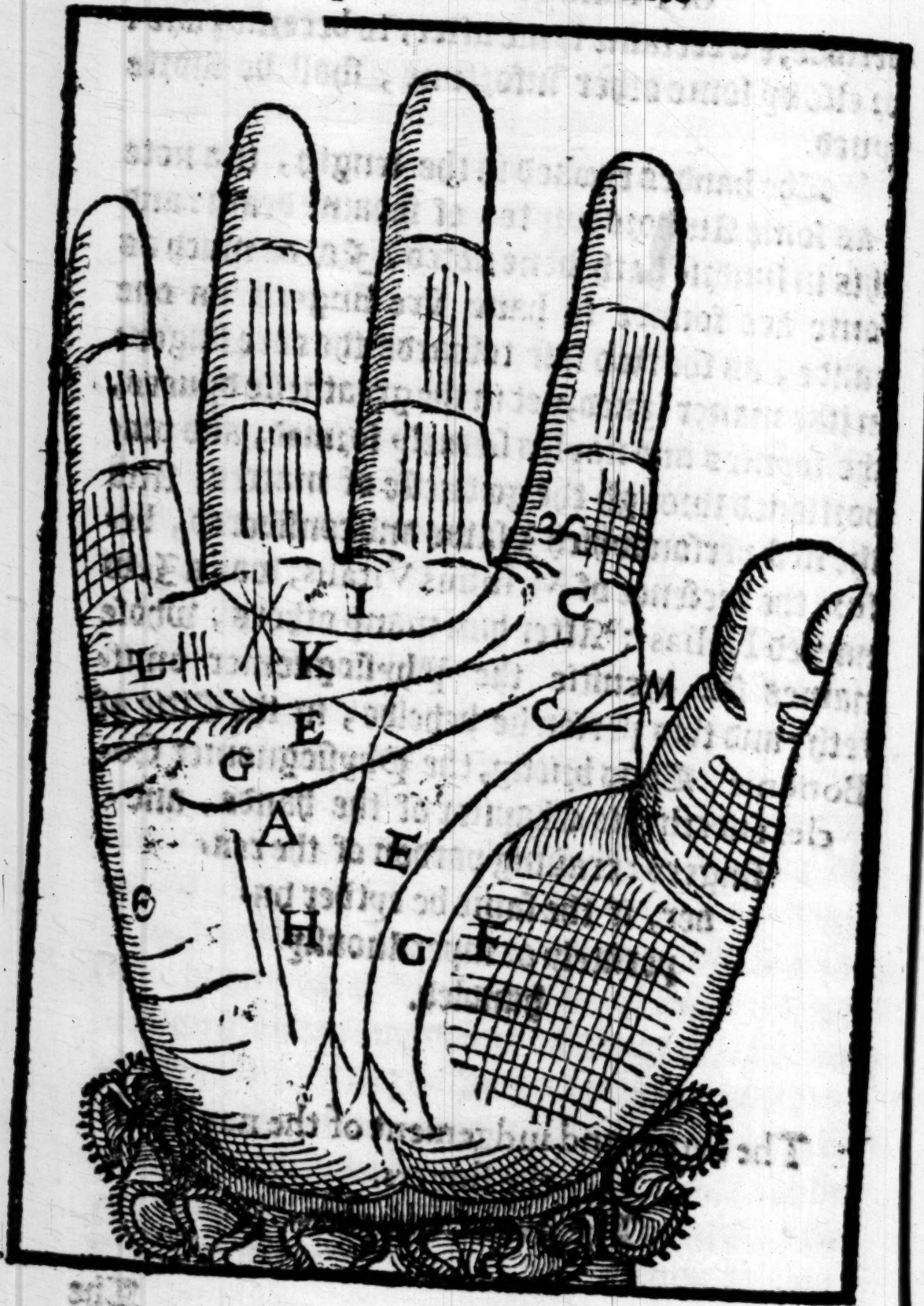
The handes crooked in the length, is a note
(as some Authoꝝ wypte) of sodaine death : and
this in sundrie hath bene noted . For as much as
some are founde to haue sixe fingers on one
hande, as the two last towarde the eare finger :
in like maner lyned, yet in the greatnesse dyuers,
the ioyntes and nayles seemely formed, and pro-
portioned throughe the goodnesse of matter . And
the first person which I sawe and considered, be-
fore the presence of M. Iulius Vitalis, was a Iew
named Helias : After him many others, whose
names for breuitie the Phisiognomer omit-
teth ; and this person he behelde, in the Citie of
Bononie . Thus breifely, the Phisiognomer Co-
cles endeth this Chapter of the hande, and
fingers : craving pardon of the rea-
der, if the same be eyther va-
perstely or superfluously
handed.

The forme and iudgement of the nayles of
the fingers.

The xxxix. Chapter.

The

A pleasaunt discourse



The prince of the later wryters, both of Phys-
ognomie, and Paulmestrie, affirmeth, that
the nayles (and the same a truth) are produced, or
doe procede of the superfluities of the heart: in
that the heart is founde to be the nobler member
of action: So that by them, is somewhat to bee
uttered.

He also reporteth, in differentia. 54. that the
nayle is a bodie extended thinne, produced & cau-
sed of the superfluities, and hardned on the fingers
endes, for a speciall helpe to them being there
situated; and groweth on the fingers endes and
toes: as the heares, uttermost of the skinne, doe
occupie on the bodie.

And Auicen uttereth, that the nayles both on
the fingers and toes, were ordayned in the endes
of these members, the better to strengthen: for to
take, and holde things firmly, and to couer the
flesh at the endes: which ioyntly being well mat-
ched, gine a more strength. This well appeareth,
in that if any of the small bones be lacking at the
endes of any of the toes, or fingers: then like doe
the nayles, lacke at the endes of those members:
as the same may evidently appeare, in any large
scarre on the fleshe, where after groweth no
heares to be scene. The maner also of the origi-
nal & cause of those nayles, is proportionall to the
production of the heares, through the grosser su-
perfluities

A plea saunt discourse
perflitties not so much adust.

The nayles playne, white, soft, and thinne, reddish, and sufficient cleare, doe indicate a singular witte in that person : and this is one of the notes, which very seldome fayleth : forasmuch as such nayles, doe procede of the best qualitie, as Albertus reporteth : so that the spirites which produce the nayles delated (from the heart) are cleare and thinne : through whose superfluitie, are the nayles engendred.

The nayles rough, and harde, doe denote such a person to be prone to the venereall act : as the learned Morbeth reporteth.

The nayles ouer short, doe argue wickednesse in that creature . And lyke the blacke, small, and bending nayles : doe argue impudencie : compared to the greedie catching fowles . These also after the minde (of the Phisitions) with a leannesse of the fingers : doe witnesse a consumption of the bodie.

When the nayles fall of, without cause : doe threaten the leapzte to come, or euen at hande : as the learned Conciliatore vttereth.

The childe bozne without nayles, or hauing them but weake : doth witnesse the mother to haue vsed the dayly continuance, or ouermuch eating of salt : as witnesseth the Philosopher Aristotle, in septimo de natura animalium, cap. 4.

The

The nayles in the middle deepe, grosse or bigge, and thicke : doe denote a rude person, and knowing little : especially if the flesh about the fingers endes be high, and grosse.

Ptolorome the Philosopher reporteth, that the nayles long, doe signifie pouertie to that person, and to liue in bare estate or beggerie, all his lyfe tyme. The same is confirmed of Pontius Gallicus.

Certaine authours affirme, that whose nayles of the fingers, of the left hande, growe faster than the right : doe witnesse pouertie : the lyke if the nayles be without colour.

I much maruayle (sayth the Phisiognomer) that all the legitimate authours doe affirme: that the white prickles in the nayles : to signifie happinesse, and friendes : which (as it shoulde seeme) hath many tymes bene obserued and noted, and iudged of the Phisiognomer, by the order of the fingers : as thus, the white prickles scene in the Sunnes finger, doe signifie the encrease of hono^r, worship, offices, and friendship with noble persons. &c. The reason of this is, forasmuch as these denote a good humour, and benigne, presupposing there a good qualitie, and vnderstanding: of which a good discretion, and curtesie ensueth : so that such persons through the same, do attaine friends, and commended of many. The lyke prickles founde

A plea saunt dis course

in the little finger : doe denote friendship with the Mercurians : and that Mercurie to be well proportioned , and stronge , in that place aboute. & similia.

But the blacke prickles seene in the nayles, and chiefly in the middle finger , doe argue harmes, persecutions, imprisonment, and all kindes of detrimentes, that may happen to any : as the same the Physiognomer vnderstood of a certaine friend, which noted the lyke in many persons. And these he reported to like succede, according to the diuersitie of the fingers : forasmuch as the infortune, and losse of richesse happened after the posture of them on the fingers.

But some Autours report, that these doe indicate hatred . The reason of this is, through the excessse of the dyie Melancholie , which then aboundeth : and lacke of the naturall heate , which fayleth . So that the blacke prickles , doe alwaye demonstrate , that the colde Melancholie , and an earthly dzyneesse to insue . Yet it seemeth to mee (sayth the Physiognomer) that experience maye contradict the same, seeing I haue alwayes seene (sayth he) that the blacke and white prickles on the nayles to come, and passe awaye , within a fewe dayes : and that these to be caused, of determinate effectes : which otherwyle can not procéde or be caused, but through the Periode and course of the Planets,

Planets, in certaine yeares and monethes : as shall appeare in many places of the Phisiognomie of the Planets, to come forth.

The signification and iudgement of feeling, after Phisiognomic.

The.xl,Chapter.

The Philosopher (in libro de regimine principum) reporteth, that y^e sence, which consisteth in the hand, is the tactiue or palpatiue vertue, and the course of them resteth in the heate and colde, rough and soft, moysture & dryth. And it is a vertue contayned betwene two skins, of which, the one is in the vpper face of the bodie, & the other, in the same which belongeth & cleaueth vnto the fleshe : so that when eche of these senses is attayned : which God by his mightie vertue, hath missered to this kinde : thinne skinner so light as the Spiders webbe arise, and come from the roote of the braine : and are as a fine scarffe and thinne Curtaine to this kinde : insomuch, that when the same is presented, which eche sence hath : and the same commeth vnto those skinner, which are in that substance of the braine : the passages then of all the senses are gathered with the ymaginative vertue, which representeth these to the cogitative vertue, which consisteth in the middle

A pleasaunt discourse

of the brayne : that it may beholde these, and both gather and studie in the figures and examples of them, that it may knowe in them the nocive and innative, and that the same may be wrought according to measure, which proceedeth or cometh to it of them. And as Auerrois (in de sensu & sensato) uttereth, that the feeling is flesh : and is proper to all instruments of the senses : this considered, that these nothing possesse of all the senses in the acte of them, which they properly comprehend, but the instrument of feeling : which is composed of the qualities, which it comprehendeth : and for that cause doth this not comprehend, but the intensed matters, through his temperament : and for the same reason, howe much the temperater the flesh shall be founde, so much the more doth it comprehend the simple qualities, as heate, colde, dryth, and moysture. For these doth man inioye farre aboue other living creatures, and is of feeling better and sensibler, which especially is decreed by the hande (as the fleshe of the paulme) and the flesh especially of the fore finger. But the tongue (at the ende of it) hath no taste in the acte : and for that cause, when the same is imbybed and filled of certaine humors, the taste then is corrupted : and lyke is to be conceived of the instruments, of the other senses. The selfe same uttereth Albertus (in libro de anima) where he wil-
leth

leth to conceyue that the skinne is wouen with sinewes very small, and wpth hearie beynes containd wpthin the same wouen, wpth which the L yuer, and bowelles are wrapped: that these maye defende them from outwarde harmes: and for this, the skinne in beastes, is very thicke, and hearie. For that the same hath not anye protection or outwarde defence: but the skinne in men is thinne. For which cause it is protected and succoured by garmentes, from winde, colde, and raïne. Seeing the skinne compoyned of the sinewes, is naturally white: for that cause is the propertie of the sinewes procured, that y same retcheth out and draweth in, & is white in coulour: but the rednesse of bloud, passing by them, appeareth to the eye. So that whose colour of the hande or face is white or redde (as Phylemon vttereth) and of a good feeling: doe denote the faythfulnesse of minde, constancie, and truth: & this confirmed, if a commensuration or comeliness of forme consist in the other members. These hitherto vttered of feeling, shall here suffice.

The condition and iudgement of the
backe bone. The. xli. chapter.

The backe bone great, that is, in the length and bredth, doth argue strength of the creature: and the royall members to be strong, and naturall heate mightie, as afoze vttered: especiall ye

When

A pleasaunt discourse

When the ridge or backe bone is musculous, and without a softnesse of fleshe decerned, is for the same applyed, vnto the Masculinitie. But if the back bone be founde narrow, and compassed with soft fleshe, that person is iudged of a feminine action: forasmuch as the rest is narrow, & the roial members feeble in heate: and their actions are knowne weake, & feeble in conditions, yea these haue a dead minde or faint courage, applyed vnto the feminine kinde. Of which Rasis reporteth, & the largenesse of the back bone, doth argue such a person to be strong, arrogant, and furious in yre.

The backe bone narrow, and couered wyth soft fleshe, doth denote such a person to be effeminate.

The crookednesse of the backe, doth imuate the wickednesse of conditions: but an equalitie of the backe, is then a good note. These hither, to Rasis.

The learned Conciliatore vttereth, that the back bone large, and well brazoned, and strong of bones, is applyed to the man kinde: and in the contrarie maner to the woman kinde.

The back bone crooked, if the same be couered with soft fleshe, and slender in the gyrtting place: both denote such a person, to excell in naturall giftes, and to haue verie great pleasure in hunting. Yet some affirme, that the crookednesse of
the

the backe, to declare the wickednesse of conditions.

The thinnesse of the backe, doth denote that person to be of a contentious nature, & spitefull.

The back large and vnertensed, doth denote strength, arrogancie, and the vehemencie of a strong yre.

The neather part of the back bone, if the same lyeth broad to the buttocks, & be compassed with a soft fleshe, doth indicate an effeminate person, compared to the woman. But if the same appeareth long, and shall ende sharpe at the ende, doth argue wantonnesse vnto the veneriall act, yet with a temperauncie, & fearefulnesse. Such also hauing a great, large, and strong ioynted back, are reported strong: & e contra. But broad, thinne, narrow and flatte, doe indicate weaknesse. These hytherto Conciliatore.

Certaine report that the backe bone hearie, leane, and verie much elevated or bearing out, from the equalitie of partes: to denote such a person to be vnshamefast, malicious, rude, of a dull capacitie, weake, of small labour and sluggish.

Whose back bone is decerned bigge, and fatte, doth argue such a person to be variable, sluggish, and verie craftie, or full of decepte.

The backe bone thinne, long, and leane, doth signifie such a person to be weake, of a light cause.

Bb. iij.

fearefull,

A pleasaunt discourse
fearefull, vaine, contentious, and verie light of
beliefe.

The backe bone from the shoulder poyntes,
vnto the gyrdlestæde, when it is short, and suffi-
cient broad: doth denote such a person to be ha-
stie in the veneriall action, as the Physiognomer
oftentymes noted in sundrie persons. Here con-
ceauue that the backe bone, is ment and reckned
from the shoulder points, vnto the gyrdlestæde.

Of which, is to be noted, that if the back bone
be large, doth then argue the breast, the ribbes, &
flankes to be large, & of necessitie it ensueth that
the composition of Nucha, & the neck to be strong,
with a decent forme of the head. And the inner
members haue their receptacles great, and the
knittings of the motiue sinewes, are of a due pro-
portion. Et e contra contrarium denotatur. By
the loynes (the ingenious Philosopher Aristotle
meaneth) from the gyrdlestæde, vnto the begin-
ning of the buttockes. So that when the same
place hath a largenelle, doth argue strength in
that creature: through the plentie of mus-
cles: and such are delighted in the hun-
ting of beastes: and applyed to the
Lyon, and Greyhound in
the forme,

The

The condition and iudgement of the breast,
throate, and pappes. The
xlij, chapter.

The breast is that part, which conteyneth the
spirituall members: for that in it are certaine
partes conteyning, and certaine conteyned. The
partes conteyning are fower, that is, the fleshe,
the brauonie part, the pappes, and the bones. The
partes conteyned are eyght, that is, the hart, the
lungs, the pannycles, the ligaments, the sinewes,
the beynes, the arteries, and Hyfophagus.

The Philosopher Aristotle vnto king Alex-
ander vttereth, that the largenesse of the breast,
and bignesse of the shoulders, and back: doe ar-
gue such a person to be honest, bolde, of a readie
vnderstanding and wyttie.

The worthy Conciliatore reporteth, y when
the neather part about the weysande, the shoul-
ders, and breast, shall be euill distinguished and
flatte: doe signifie the rudenesse of wytte, and foo-
lishnesse: and that such a person not to be apt, to
attayne any speciall handle craft.

When the weysande beneath, shall be farre
dystant from the shoulders, and large: doth de-
note such a person, to be of a feeble courage.

The weysand being a meane, doth then argue

B. liij.

such

A pleasaunt discourse
such a person, to be honest conditioned, & strong.
These hytherto Conciliatore.

Here conceaue that the weysande appearing
emynent, and large, doth denote an effeminate
person, especially if he be double chinmed.

The bzeast large, and well proportioned, with
the other parts large, is a most perfit & true note
to be conceyued in euery creature, forasmuch as
this largenesse of the bzeast, is proper to man.

The bzeast thinne, and weake compowned,
doth argue a weake courage and will, after the
minde of certaine Autours.

The bzeast thick couered with fleshe, doth de-
note such a person to be vngratefull, as the Phy-
siognomer reporteth.

Whose bzeast is mightily bending in, and
that the Muscles so proceeding, that thzough these
are caused (lyke to an hollownesse) doth denote a
peruerse person and wicked. When this is verpe
emynent, the heart of such a person is hote, of a
small vnderstanding, & daylie weepeth, or singeth.

Rasis affirmeth, that the qualitie of the heart,
if it shall be hote: doth argue the pulse to be quick
mouing and often, and the bzeath fast.

Much heare seene on the bzeast, and thick, and
that in the feeling the same perceyued hote: such
a qualitie of the heart, doth demonstrate that
person to be bolde, sturdie, and verie yrefull.

The

The composition of the body, both in the bignesse and smalnesse, is to be considered: for that the same demonstrateth the qualitie of the heart.

So that the breast formed bigge, doth argue properly the hotenesse and bignesse of the heart: and this the more confirmed, if (with the same) the heade appeereth small, or that it be not bigge: which if it shall so be, a man needeth not to haue regarde vnto any other signes.

In like maner, the breast formed small, and the heade appearing seemely, or but meanely bigge: both demonstrate by that reason, the smalnesse of the heart, & coldnesse of the qualitie in y creature.

If the bignesse of the breast, appeareth to answer vnto the bignesse of the head: or y the smalnesse of the breast shall be proportionally formed to the smalnesse of the heade, then ought a man to haue regarde vnto the other notes.

The colde qualitie of the heart, doth procure a weake pulse, and feeble breath: through which the breast is caused to possesse fewe heares on it, & those but small: so that the breast by the meanes, is found colde in the feeling. The person being of such a qualitie, is noted fearefull, and sluggish.

The qualitie drie, hath a hard pulse, and is thoroughout the bodie browned, & swartish of colour.

The breast also thinne of flesh, but the beynes apparaunt, and heartie of bodie, and the skinne
both

A pleasaunt discourse

both thick and harde.

But the moyst complexion, doth cause a soft pulse, the breast naked of heares : the flesh also soft and gentle : and such a person is noted effeminate.

The complexion or qualitie hote and drie, causeth a harde and quick pulse, and the same often : and engendzeth much heare both thick & stiffe, on the breast, and on the thighes. The breath also out of the same qualitie, proceedeth both great and often : and the whole body besides is in the feeling decerned hote, and browned, and the beynes apparaunt. The person being of this qualitie, is noted yrefull and obstynate.

But the qualitie decerned colde and moyste, worketh the contrarie to these aboue vttered : these hytherto the wordes of the auncient Rasis.

To come vnto the matter and purpose (sayth Cocles) that is, when the breast is founde well compownded, and orderly formed, doth indicate strength, manlynesse, boldnesse, the others lyke, and aunswering, which properly belong vnto the man, as the Philosopher Aristotle meaneth : and such a habitude ought not to appeere much fleshy, nor so soft in the feeling, as the softnesse of the woman.

The lyke wordes vttereth, the singuler Physician Galen : that the bodye appearing not ouer fatte,

fatte, noz ouer leane, and contynuing the lyke :
both argue such a person to lyue long : yet the
body decerned rather leane than fatte, is the moze
commended, and doth lyue longer : after the a-
gréement of the learnedst Phisitions.

The beynes of fatte bodyes, are euermoze de-
cerned narrowe : whereof such appeare to haue
but a weake and small bzeath, and little bloude
consisting in the speciall partes of the bodye. Of
which, such growing elder in yeaeres, are reported
to be short lyued : and to be abzeuiated lyfe, tho-
row a fewe, and these small accydences to insue.



A pleasaunt discourse

When any considereth a subiect, let him first (sayth the Physiognomer) marke the condition of the bzeast, after the forme of the head, and other members of the body. For if the bzeast be formed large, and bearing out, and the head seemely bigge, with a shortnesse of the neck, doth then indicate the hotnesse of the heart, so that there appeareth a nakednesse of heares: which after nature doth proceede, through a largenesse of the powers consisting in that creature, that properly can not retayne the matter of the heares: or else of the occasion, that the straightnesse of the passages be so narrowe and close, that these let the issuing forth of the heares, after the due propertie and course of nature.

As touching the leane bodies after nature, these are in a contrarie maner formed to the fatte: for as much as their principall members are knowne to be open, and able (by the report of the Physiognomer) to indure but small matters, and traueyles. But the persons knowne of a temperate qualitie, & dyeting themselves daintily, or rather after discretion, that these maye so ware fatte: are by that meanes procured, that their veynes and arteries are caused strong, and indure large. Of which, their heate (by that reason) is not so soone extinguished: as the singuler Physition Galen uttereth. So that such an habitude

tude with the Phisiognomer, is accounted law-
dable, and this generally ment in all the body.

Here conceaue (sayth Cocles) that the heart in
man, is cause of all the workings, if the p^rincipial
members are duellie formed: of which, the good-
nesse and malice of minde insueth, according to
the positure of dyuers partes in the creature.

The contrarie of this is to be iudged: when
as the neck is long, the b^reast large, with a much
quantitie of heares, as in sundrie places afoze
vttered.

The thinnesse of flesh on the b^reast, with a due
proportion of the other members: doth argue
hotnesse of the heart, and by the consequent, a
warlike boldenesse: as appeareth in the cholle-
ricke. And as the lyke, by the former words afoze
may be gathered.

Of which, the authoritie of Flavius Vegetius
witnesseth, that the yong man fitte to be trained
vp in the warres, must haue a quick, & readie eie,
an t^raight necke, large b^reast, the shoulders
b^rawned, or fast of fleshe, the handes and fin-
gers strong, wyth longer armes, after the forme
of the body, a meane belly, the legges sufficient
fleshie, and strong sinewed, and rather meane,
than tall of stature: for that a strong and hardie
Souldiour, is moze to be preferred, than a tall &
bigge person. And of this diligent heede must be
gyuen,

A pleasaunt discourse



gyuen, to the proportion of the members.

¶ The forme of the pappes is to be considered : which (as it is written) are compowned of white flesh, hauing many kernels, & little holes like to a sponge, thzough the heynes, arteries, & sinewes: and of this, they be ioyned with the heart, the lyuer, and the bzaine, with the generatiue members.

If the pappes of anye man seeme to hange
downe,



dolune, (in a maner) like to the womans , and compassed with soft fleshe , doe denote effemina-
cie, and intemperancie.

The Philosopher Ptholomie reporteth, that
hee (which on the left side, of the breast) hath a
bigge fleshie Mole, high out, and round, with one,
or many heares on it , doth then promise the in-
crease of riches and honor . This experienced of
Pontius Gallicus, & of the Phisiognomer Cocles.

Such women which haue bigge pappes , and
shorte : are denoted sluggishhe , and rammishe of
smell, as some affirme.

Such

A pleasaunt discourse

Such women which haue no beynes, appearing on the breasts, are unfitte to giue suck vnto children : For that such a posture doth argue a stomatick, and an inordinate matter. Such women also are of a rude nature, and beastly : and giue sucke with paine, through some greuous accydence.

The pappes of (a meane bignesse) not soft, and the beynes apparant, and straight out : doe argue a good mylche Nurse : especially if hir skinne be swartishe in colour.

The pappes small and leane, or slender thorough drynesse : doe denote such a woman, to be weake of body.

When the pappes beginne to arise, then doe they denote, that (such shortly after) to be prouoked vnto the venereal ad.

The pappes sufficient bigge, and full (after Galen) doe argue a perfite digestion.

The forme and iudgement of the hollownesse on the breast.

The. xliij. chapter.

The ingenious Philosopher Aristotle doth Physiognomate of the noblenesse of the part of the breast, which commonlye is decerned betwene the breasts. The same properly named Metha-

Methafrenon, where frenes and the *Midriffe* consisteth: and this is a pellicle, deuiding the region of the naturall members, from the region of the nutritiue: which through a lyke deuision, is the same named the *Midriffe* (as it were parting or deuiding in two) and knitte or fastned, to the back bone and bzeast, in the compasse of the bzeast, hauing a circular forme.

This hollow place of the bzeast, is here ment of the *Physiognomer*, where the heares commonly grow on men, and right agaynst the *Midriffe*.

The person which hath this part of the bzeast, appearing bigge, sufficient fleshy, and bzauned: is (of the *Philosopher*) noted strong according to nature, and applyed of him to the male kinde.

The creature which hath this part appearing weake, not fleshy, nor bzauned: are denoted feeble, and weake after nature, and applyed for the forme, vnto the female kinde.

Such a person which hath this part so bending in, through the meeting there of the muscles, right agaynst the furdle of the two semicircles meeting at it, that they cause there a deepe hollownesse or pitte in the middle of the same: doth denote such a person to be euill conditioned, and not to fellowship withall, rude, and of a disdainefull nature. But the maner of his disoayning, he couereth and hydeth, for that he is close minded, as touching his

A pleasaunt discourse
malicious stomacke : which he subtilly cloaketh,
by his dissembling wordes.

The Physiognomer Cocles, noted a certaine
husbandeman in his tyme, which had the Metha-
phrenon so hollow standing in, that a man might
well haue hidde, the whole fist in the same : who
he diligently noted and knewe to be euill condi-
tioned, especially a wrangler, contentious, and
double tongued.

He which hath this part appearing eminent, is
noted to be very yrefull : in that the bearing out
of this part, proceedeth through the ouermuche
heate of the hart, and of the same cause is moued,
to be very yrefull, as reporteth Galen in libro
Tegm. and through this yrefulnesse caused to bee
forgetfull of himselfe, vndiscrete, and vniadvised
of that he doth : and applyed for the nature and
propertie vnto the horse, for that the horse hath
such a forme of the breast, and is of a vehement
furie, as Aristotle vttereth.

This part consisting a meane, in the hollow-
nesse, that is, the Methaphrenon, neyther to high
bearing out, nor to deepe formed inwarde (as the
breast plate of a harnessse) is a laudable note, after
the minde of the Physiognomer Cocles : and such
a person, sayth he, is knowne to be of a temperate
qualitie, and well conditioned.

The selfe same vttereth Conciliatore, and the
lyke

lyke taught in the Chapter of the signification of
the breast.

The condition and iudgement of the ribbes,
The xliij. chapter.

Here the Philosopher doth skilfully instruct a
man to Phisiognomate by the disposition and
forme of the ribbes, and learnedly vttereth cer-
taine notes of these.

The first note is, that such creatures which are
decerned to be well ribbed, be accounted (after skil
knowne) to be strong: and applyed for the forme,
vnto the male kinde.

But such seene and founde weake ribbed, are
denoted feeble of strength (after nature) applyed
for the forme, vnto the female kinde: which are
knowne (sayth the Philosopher) to haue but small
and feeble ribbes, and weake muscles.

The Lyon (of all beastes) is the strongest, and
perfitest compownded in his partes: yea he for the
proper composition, nearest agreeing vnto mans
forme. The discription of whose forme, the lear-
ned Aristotle Artly vttereth, in this maner.

That he hath a mouth sufficient great, the
face formed square, and not very bonie: the vpper
Jaw equally hanging downeward, the nose
more grosse than small, the eyes hollow standing,

Cc.ij.

and



and very rounde, noꝛ to much protensed: but the meanesse moderate, the ouerbrowes sufficient great and broad, the forehead formed square, and in the middle of it, somewhat hollowe denting in, vnto the ouerbrowes, and nose: vnder the foreheade, the same as a clovde consisting: but aboue on the foreheade, neare to the nose, hauing the heares appearing inclined: the heade in a meane maner formed: the necke of a good and seemely length, & the same grosse & innodated: the heares in colour yelow, not plaine, noꝛ much crysped: the partes which are cituated next the ioyntes of the shoulder poyntes, well proportioned and spaced, rather than neare conioyned: the shoulder poynts appearing strong, and the breast iuvenile: the Methaphrenon also appearing large, and the backe sufficiently compowned: the hyppes oz haunches appearing not fleshie: the thighes and shankes strong formed, and well sinewed: the whole chyne of the backe throughout compowned strong: the whole bodie (of knowledge) decerned to be well browed, and sinewed, and not founde very moyst: the pace that the Lyon treadeth, is knowne to be neyther swift, noꝛ verie slowe: In pace also he walketh stately, and moueth the shoulder poyntes, as he treadeth. Such a condition of the mans bodie, formed according to these, is denoted laudable, and to be strong, and suche

A pleasaunt discourse

persons like formed after nature, are knowne to giue freely, and to be liberall, yea stowte of courage, louing and coueting victorie, gentle of behauiour, and iust in dealing, louing besides those, with which they associate: these hitherto Aristotle.

Such persons (sayth the learned Conciliatore, in his Kubricke of Physiognomie) which are strong and well ribbed, be denoted liberall, & free of giftes, bolde, desirous of victorie, gentle in behauiour, iust in actions, and louing wel those, with which they fellowship. And applyed for the forme, vnto the Male kinde: in that the same hath great ribbes, through the largenesse of the brest, and bredth of the backe: which properly proceedeth, of the nature of heate. Forasmuch as the nature of heate (as afore vttered) is to encrease and dilate the forme of the members.

Such persons which are founde weake and small rybbed, are knowne of experience to bee feeble of strength, and after nature, applyed vnto the female kinde.

Such persons which appeare to haue the ribbes much couered and compassed wyth the great quantitie of flesh, that these seeme swollen or puffed vp withall: are argued to be full of ydle words, and foolish in actions: as both Almanfore, and Conciliatore report. And for the like forme, aptly
applied

applied vnto the Ore, and Frogge, hauing such conditioned rybbes.

The rybbes of the woman formed narrowe, and the flanks like: are especially caused, through the lacke of naturall heate in that creature.

The auncient Rasis uttereth, that the smalnesse, and thinnesse of the ribbes: doth innuate in that creature, the debilitie and feeblenesse of coeating.

The condition and iudgement by the notes discerned, in the quantitie of the space betweene the necke vppward and the Nauill downeward, vnto the mouth of the stomacke.

The. xlv. chapter.

The Philosopher Aristotle doth Phisiognomate, by the quantitie of the partes, which are betweene the nauill and necke, and the mouth of the stomacke: saying on this wise, that suche persons which haue the same space larger, which is from the nauill, vnto the bottome and ende of the brest: than that consisting from the end of the brest, vnto the neck: are indged gluttonous, & of a dul perseuerance. The reason (why such are reported to be gluttons) is, for that such haue a big belly, and great stomack: & a great stomak (sayth

Cc. iij.

the

A pleasaunt discourse

the Philosopher) requireth much meate or foode, by reason of the great quantitie, and not of the qualitie: of which, these (by an earnest desire) couet, to eate much meate. And such are knowne to be of a dull vnderstanding, and perseuerance, through their mightie filling of meate, more than needeth: which, of the same, procureth weake senses in them.

But such a creature which hath the space, consisting from the nauill vnto the breast lesser in distance, than the same which is from the breast, vnto the neck, hath (by the report of the Physiognomer) a great or large stomack: the stomack here ment, for the proper belly: of which this person is knowne (of obseruation) to be weake of body, & short liued. The reason of this is, in that the bellye, or rather the stomacke consisteth colde, through the smallnesse of the same: of which, this ventricle or stomack (sayth the Physiognomer) doth not orderly and well digest, but rather ingendzeth superfluities in it: and of the same, such are prone vnto diseases or sicknesses, and to be short lyued. And the multitude of sicknesses procured in that creature, are occasioned and caused through the intensified hotnesse, which the same purchaseth, and by the meanes of the bowelles, and other members neere placed: that hastily drawe from the stomack, the meate by a force vndigested.

The

The learned Aristotle also vttereth, that when this space aboue described, shall be decerned equall, such a positure and condition of the lyke, is commended highly of hym: for that thys argueth, a due propoztion of the members, contayning in them an apt, and good digestion in that creature.

But a contrarie to these (aboue vttered) doth Aristotle report, that such persons which haue the partes from the Nauill downewarde (as vnto the belly) larger appearing, than the partes which are consistig vnto the breast, as vnto that named (Pomum granatum) are denoted feeble, and weake persons of bodye: and of likelyhoode to be short lyued, for the reason and cause aboue reported.

Such persons which haue that space larger, consistig from the ende of the breast, vnto the neck: than that extended from the Nauill, vnto the poynt or ende of the breast: such (after the minde of the Philosopher Aristotle) are denoted strong, wyttie, and of a readie vnderstanding.

Gulielmus Nurice in his Phisiognomie reporteth, that the like wordes (in a maner) to be vttered of the singuler Aristotle, where he wytteth, that when the partes consistig from the nauill downewarde, shall be decerned larger than these, which are appearing from thence vnto
to

A pleasaunt discourse
to the breast : are iudged to be weake of body and
short lyued.

The condition and iudgement of the inner
partes, which are consistng from the
nauill vpwarde, vnto the begin-
ning of the stomack. The
xlvj. chapter.

If the (Hypocondria) or inwarde partes so na-
med, shall be decerned harde in the feeling, and
sufficiently or well compowned with bones :
doe witnesse the Masculynitie : and that such per-
sons to be fierce, cruell, and quarrellers, or figh-
ters : as the auncient Palemon, Albertus, and
the learned Conciliatore vtter. Such Hypocon-
dria (doe certaine report) that the worthy Plato
possessed : yea the like creatures (as Albertus,
and Conciliatore report) are applyed vnto the
fierce Lyon.

But if these partes (named Hypocondria)
shall be decerned to be couered with a soft fleshe :
these then (sayth the Physiognomer Cocles) doe
denote an effeminate minde, and womanly cou-
rage to dwell or consist in that creature : and the
lyke affirmeth Conciliatore, in his Rubrick of
Physiognomy.

Such which shall haue these partes weake bo-
ned,

ned, and wrinckled, and compassed with a thinnesse of flesh, like vnto the Hypochondria of the Ape: are of the Philosopher iudged wicked of behaviour, and full of shrewde or euill turnes: applyed for the like condition and forme vnto the Ape.

The signification and iudgement by the notes of the belly. The. xlvii. chapter.

The Philosopher Aristotle doth here instruct, howe a man maye Physiognomate by the habitude of the belly: in that the belly is knowne to be the same, which receyuing the meate (as Isydore reporteth) doth thoroughly digest it, and conueyeth the excrementes forth, that be superfluous, for which cause, this of nature formed, bearing and appearing outward.

Suche which are sufficient fatte aboute the bellye, that is, well brawn'd, and that the bellye beare not to much outward: are denoted strong after nature, applyed for the forme, vnto the male kinde. And such a condition of it, is reported to be naturall: so that the composition of the belly (after the minde of Constantine) is formed fleshie after nature, yea hotte, and moyste: and this, through the occasion of digestion properly. Of which Rasis vttereth, that such creatures
which

A pleasaunt discourse

which possesse bigge bellies after nature, are noted to be libydinous, great feeders, and that speedily digest meates.

Such creatures which are decerned in a contrarie condition to this, as hauing flatte bellies, not sufficient brawned, and these founde soft: are denoted and iudged to be weake of body, and for the forme, applyed vnto the apparaunt congruencie. In that we commonly see (sayth the Physiognomer) that such possessing leane bellies, proceeding of anye accydent, as eyther of to much fasting, or of a sicknesse caused, or procured otherwise of any accydentall cause: are argued to be vnapt to learne, and to conceaue deepe matters, yea weake of body and courage. And howe long soeuer such continue in the like passion, and so long they tende or leane vnto the womanly conditions and courage: after the agrément of Aristotle, Albertus, Conciliatore, and others.

The learned Aristotle doth also vtter, in *secretis secretorum*, that he which posselleth a bigge belly: is denoted and iudged to be an vndiscreete person, proude, foolish, and often desiring to coeate, for the hotnesse resting in him.

A meane proportion and forme of the belly decerned, with a narrownesse of the breast, doth indicate such a creature to be of a deepe understanding, of a good discretion and wytte, of an honest

nest conuersation and trustie. For a meanesse
 of the belly (sayth the Phisiognomer) is procured
 of a hotnesse, proportioned in that creature, of
 which, laudable spirites insue. Where the Phy-
 losopher uttereth, wyth a strayghtnesse of the
 breast: this is here ment to be formed with a pro-
 portion of the same breast: for if this should be
 composuned with an ouermuch largenesse, it
 woulde indicate a hotnesse of the heart in that
 creature, to hinder vnderstanding. Of the same
 minde and iudgement (by the report of the Phi-
 sionomer) is the learned Loxius, where he wyt-
 nesseth, that such a forme of the belly is knowne
 to be soft. Conciliatore reporteth that the bignesse
 of the belly, doth denote an ouermuch desire vnto
 the veneriall acte. Whose stomacke and belly are
 decerned fleshier, are reported to be strong.

He also affirmeth, that the belly soft in youth,
 doth witnesse: that the same in many to become
 flatte & drawne together in olde age, & eontra:
 of which this lyke, doth indicate a heauinesse in
 olde age. The learned Aristotle uttered vnto the
 mighty king Alexander, that h person hauing a
 great belly, to be vndiscrète, folish, proude, & de-
 siring to coeate. A meanesse of the belly decerned
 (as aboue taught) with a decent narrownesse of
 the breast: wytnesseth a deepenesse of vnderstan-
 ding, and readie counsaile in that creature. These
 hitherto

A pleasaunt discourse
hitherto Conciliatore.

The bignesse of the bellye, proceedeth of the great heate, reuerberating in the emptinesse of the same: especially, vnto the region of the genitals. In that (as it is sayde) the vertue Reason or intellectuall, is not situated in a body ouer hot: and of this, such are procured to be vndiscreete, and foolish. Such also are noted to be great drinkers, gluttonous feeders, and delighted in flagitiousnesse: and gyuing their minds much to luxurie. As hath bene noted in sundrie persons, which ledde an easie lyfe.

A hearienesse decerned on the belly, doth argue such a person to be full of wordes: applyed for the forme, vnto the kinde of birdes: in that it is knowne, that the propertie of such, which are thus hearie on the bellye, to be talkatiue, and full of wordes: and this note onely conceyued and taken, of the chattering of birdes: which through their light spirites, are thus moued to chatter: and the lesser birdes are knowne much lowder to sing: and to haue many more notes, as the Nightingale, and such lyke, which are so procured and caused through the subtilnesse of their bloud, and lightnesse of the spirites: in that these are of an appeall nature, through which, they are so lightly moued vnto myght, and diuers desires, which in theyr many songs, and chaunging of notes, endeavour

now to expresse. And the Cockes of those kinde,
more exercise long, than the Hennes doe, foras-
much as they are formed hotter, and by the conse-
quent haue subtiler bloud, and lighter spirites,
than the Hennes. And that hearinesse, or manie
more feathers appearing on theyr bellies, proceed-
eth through the abundance of the heate vapo-
rative, in that the same more aboundeth in this
place, through the digestion there bearing grea-
ter sway: whose note is, that the fleshe of theyr
bellies is found farre sweeter, and more sauerie
in taste, than any part of their bodys besides: so
that of the lyke causes, sundrie men are knowne
to be very hearie on the belly. Of which, to con-
clude, in that these possesse a subtile bloud, and
light spirites, through the light motion of bloud,
and the spirites. For that cause, are diuers fanta-
sies in those subiectes, lightly procured and con-
ceyued in minde, which, of them vttered in theyr
speech, and talke. So that of these, a certaine rea-
son of the cause appeareth, why the chattering,
and many wordes in them, doe indicate a heari-
nesse to consist about their Bellies.

The Physiognomer knew sundrie persons of
the like condition, which were very lecherous,
and that much desired to frequent the same. And
the lyke condicioned creatures (sayth Cocles) are
these knowne to be, which possesse or haue but a
short

A pleasaunt discourse

short space, betwene the heart and bzaine: especially, if such are found Collicke. Thus by diligent considering the notes, in this Arte taught: maye a man attaine, vnto manye other hidde secrets of this Arte, not here vttered.

Here note, that Ptholomie the Philosopher, and Pontius Gallicus wyte, that he which hath one line on the nauill, doth signifie knowledge, and skill in Artes. He which hath two lynes vnder the nauill, is iudged to be a person, which shall haue many wiues. If thre lines be seene vnder y nauill, than doth it denote, y such a person shall haue many childzen. If foure lines there appeare, then doe they promise long lyfe, vnto that perso. And if fise lynes be there seene, then doe they denote great aduauncement, or great honour, vnto that person. But if any vnder the nauill, shall haue two vnequall lynes: is then iudged to be a person so wicked, that there is little trust to be had in him. &c.

The iudgement of that 235r 2c1l named
n2tc2w. The. xlvij. Chapter.

Here the Philosopher doth instruct to Phisognomate by the dispositions of the Pecten: for the Pecten is the neather Pubes of the man or woman, in which the heares grow on y mentula: of this, the Philosopher vttereth thre notes.

He which hath the n2tc2w 2p12sh, that is to say, 2p12sh beneath, and large aboue: after the maner
of

of a shielde, and well boned, without ouermuch fleshyneſſe, are noted ſtrong: ſuch are applyed, to the Male kind: after the mind of the Philoſopher.

Such hauing the nateꝝ, of a contrarie condition to that afoꝛe: as much fleshye, fatte, and well boned: are weake perſons: and applyed (after Aristotle) to the female kinde.

Suche hauing the nateꝝ ouer leane, as if the ſame were ſo dꝛyed by the heate of the Sunne, are euill conditioned: and applyed vnto the ſpe of lyke diſpoſition, as well in minde as in the bodie: the ſame reported of Auicen, libro ſecundo de Animalibus, and the lyke vttered of Aristotle, and Albertus.

The learned Conciliatore affirmeth, that ſuch which haue a bonie nateꝝ, and pꝛotenſed into a ſharpenesse, are denoted ſtrong perſons.

The ſkilfull ſcr: r2hc: l affirme, that if the bꝛeaſt bone in the nūm455 ſhall be thinnē of fleſhe, and pꝛotenſed into a ſharpenesse: is then iudged to be lſtr5h to 2t124c ht355: and that r3h 2353r w 2c1 w alſo, to be 21r gl.

Further conceiue, that the hammes hearte, with a thickneſſe of heares there growiꝝg: doe witneſſe luxurie in that perſon. And when the ſame is there, with a thinnesse of heares: doth then through (the littleneſſe or ſmalneſſe of them) argue the contrary: and ſignifieth alſo the domi-

A pleasaunt discourse
nion of coldenesse: as the same well appeareth
in the place, where further (and more at large)
is written of the nature, and conditions of the
heares. &c. And these of the pecten, that I maye
not seeme to stande long (in the rehersall of mat-
ter) shall here suffice.

The iudgement by the notes of aht
211yd and 33clt2st.
The.xlix.chapter.

The reason why Aristotle hath not entreated
of this part, is for that he wrote but a bryefe
instruction, in maner as an introduction of the sci-
ence, which he comprehended in a fewe lynnes, so
that an Epytomie onely of the same he wrote:
yet Conciliatore somewhat intreated of the same,
as I shall utter (sayth Cocles) and whatsoeuer is
here added of vs, the same by experience was
knowne and founde.

Ralis reporteth that the gelded person, is euill
conditioned, in that he is a foole, couetous, and
presumptuous.

But the person not gelded yet bozne without
sil35c3tst, or at the least, hauing them very smal,
is then conditioned, much lyke to the gelded per-
son.

Such a person which neuer had hearde grow-
ing

ing on the chinne : is farre worser conditioned.

Such persons which haue the s4k5c3t5t not a like, are noted great fornicators : as Ptholomie the Philosopher, and Pontius Gallicus affirme.

But such persons which haue them bigge, are denoted luckie, and fortunate, as Ptholomie the Philosopher wryteth.

Such persons which shall haue them equall oz alike : shall attaine vnto a happie fortune : as Conciliatore affirmeth.

Such persons which haue them very bigge, with the 2lit3n2g the lyke : are denoted foolish, sluggardes, and Asses : I neuer sawe, sayth the Phisiognomer, that such hauing a great 2dyr, were euer ingenious vnto vertues : but rather that such came, vnto a lamentable lamenesse and miserie in the ende : as Conciliatore vttereth.

These seene hanging on htgn2l, doe denote liberalitie, yet weaknesse to 2t124c : as Ptholomie affirmeth : and the like Pontius Gallicus.

Aristotle (in lib. de Animalibus) wryteth, that he which hath a verie bigge 2lit3n2g, through the spirits, not mightie to disceend, vnto the due place : and through the coldenesse of them, and through the often and longer 2gn3lnh of them : is thereby caused weake to 2t124c.

Aristotle affirmeth, that the 3k5c3t5t ought to 23l 2r2n vnto the fundament : and of this, men do

A pleasaunt discourse
not so much desire, to 2t124c in the Summer, as
in the winter time.

If vndercently the sinester of the 31c3t12t, shall
be 2gg;b, than the right: such a person shall then
beget (altogether) women children: in that he is,
of a coloe qualitie: as Conciliatore vttereth.

Conciliatore in his Kubrick of Physiognomie
vttereth, that the 21t12g 2gg;b, doth argue such
a person to be a dullarde, and a fool. And like the
crooke backed, or suche which possesse a great
bunch on the backe. And such also short of bodie,
haue (for the more part) a 2gg;b 21t12g.

Ideo Matronæ solent (vt plurimum) famulos
similis stature eligere.

Solent enim fortitudinem secundum aliorum
membrorum conglutinationem ostendere.

Qui habent mentulam cum venis crassis &
apparentibus, sunt calidæ Naturæ: & sæpe,
illis accidit vlcera virgæ, vt notauit (inquit
Cocles) & curaui, cum oleo omphacino, & ro-
sacea aqua, & parum cerusæ, & aliquantulum
Camphoræ, in forma lineamenti, aliter tali-
bus accidunt vlcera putrida. Cuius rei causa,
est imbibitio materie, quæ influit propter ra-
ritatem & latitudinem meatus, quia verenda
sunt complexionibus calidæ & humidæ. Et ni-
mia fatigatione calefit, & excoriatur virga sic
complexionata. Inquit Conciliator.

The

The learned Aristotle reporteth, that the ²¹lit
3m2g luum found exceeding long, doth hinder con-
ception, yea the same perhaps already performed:
this may also through a lyke occasion, destroye
it. And not vnlke (sayth the Physiognomer) doth
this many tymes happen, that no conception at
all is procured: when as the same is decerned o-
uer small, and short in respect of the whole bodie.
The reason why the ouer length is not commen-
ded nor apt vnto conception: is for that the gign-
itiue spirites in that creature, are knowne to be
weakned, through their long iourney consisting
in the way.

The iudgement of the haunches and hippes.

The L. Chapter.

Here the Philosopher instructeth, to Physiog-
nomate by the dispositions of the haunches or
hippes.

First the hippes bonie, so that they be great
and bearing outward, and sinewed: and that the
hippes be bigge (by reason more) of the bones, and
sinewes, than of the ouermuch fleshinesse: do then
argue such a person, to be both strong and hardie.

The selfe same uttereth Rasis, where he repor-
teth, that when the bones of the hippes shall bee
bearing outwarde: doe then denote such a person,
to be hardie. Here Rasis meaneth the same, when

Do. ii.

as

A pleasaunt discourse

as the Hippes are well braiued, and bending to the out part: For then is it a note, of strength in that person. And the Physiognomer hath noted, that such runne light, and swift on the ground, and are great goers of iourneyes.

Michael Scotus hath truely vttered in this, which I much maruell at (sayth the Physiognomer: seing in all his Physiognomie he hath so mightily erred, not knowing what he wrote, as a person euill experienced in this Art: although hee durst attempt to vtter manye matters. But to come to the matter, the hippes founde sufficient fleshy: doe signifie a strong person, hardie, and no lesse proude: as the same well appeareth, in the Gelding, Faulcon, and Cocke.

Michael Scotus vttereth a seconde note, that such hauing the hippes bonie, yet in such maner that the bones appere not bigge, but much fleshy, with a smalnesse of the sinewes: Doe declare the lyke persons, to be weake of strength: and applyed to the female kinde.

Rasis vttereth, that the hippes hauing much fleshe outward, doe argue the lousenesse of them, and weakenesse of strength.

Conciliatore reporteth, that the bones of the hipps tended and bearing outward: doe denote strength, and a manly courage in that person: vntlesse a womanly fleshyneesse in them, doth other-
wise

wise happen.

A slenderesse or thinnesse of the hippes, doth signifie such a person, to be a louer of women, fearefull, and weake of body.

The hippes bigge, and well brawned, full, and solyde : doe argue such a person to be strong.

The hippes bearing outwarde, through the ouermuch fleshinesse : doe denote a weake person and feeble of courage.

The hippe bones bearing out (after a maner) doe argue strength in that person.

Rasis also vttereth, that when the haunche bones are tended or beare outwarde : doe demonstrate much strength, and a manly courage, in that person.

The slenderesse, or thinnesse of the haunch bones : doth signifie such a person, to be both weake of strength, and fearefull, and a louer of women.

Aristotle (in libro de secretis secretorum) writeth, that the largenesse of the legges and ancles, doth signifie a strong person. These hytherto of the hippes, may here suffice.

The iudgement of the knees.

The Li. chapter.

Here the Philosopher Aristotle doth Physiognomate, by the dispositions of the knees : and

Do. liij.

vttereth

A pleasaunt discourse

uttereth sundrie notes, as touching the condition of these: that such persons hauing the knees formed slender, are denoted to be fearefull: and applyed for the forme (as he reporteth) vnto the apparaunt congruencie or comlynesse of the same: in that the apparaunt maner agreeing by great studie, may be named the apparaunt congruencie: for as much as the same agreeth with the naturall maner in causes, and in the name proper.

The Philosopher also vttered vnto the mightie king Alexander, that the much quantitie of flesh decrened about the knees, and the same left: both indicate the weakenesse of strength, and feebleness of courage, to consist in that creature. And this caused through a weaknesse of the sinewes: which by reason of the moysture, loosing the ligaments of the ioyntes, is like procured. And such person: (as the Physlognomer reporteth of experience) through the weakenesse or debilitie of the ioyntes, can not so well indure to beare anye waightie burdens, nor doe anye other laudable workes, in which the force of strength consisteth or is requyred. Such creatures also are knowne to be so feeble of body, that they can not long indure to walke on fote, at the least anye reasonable distaunce: yea these besides are knowne to be effeminate. For the superapparaunt maner is the same, which hapneth of purpose, with diligence

gence and studie : as the lyke these inioy , which studie of a speciall purpose , to procure and cause themselves amiable , and gracious to men : or worke otherwise , besides the contrarie dispositions : in that the maners or apparancie of such , are knowne to be accydenfall : but these which are not wrought and caused of a set purpose , may aptly be reduced vnto the minde , euen as an action natural. And on such wise may their notes , of the conditions superapparaunt be demonstrated : as the like vttered of the maners apparant. And the reductions a like caused into this , as the same in purpose consisteth : and as afore of the Phisiognomer (in manye places) it hath bene taught.

Michael Scotus in his Phisiognomie vttereth , that the knees full of fleshe and fatte : doe indicate a fearefull person , lyberall , bayne , and of small labour.

The sayde Michael Scotus reporteth , that the knees leane and thinne of fleshe , doe argue a strong person , bolde , well induring labour , secret , and a good goer on fote.

The learned Albertus , by the authoritie of Aristotle vttereth , that the knees which in themselves are turned , as they (in a maner) knocked together : are applyed to the femynine propertie : vntlesse this may otherwise happen , by reason of
the

A pleasaunt discourse

the exercise. As the like is to be seene in Bakers, Porters, and such like persons, which carrie heauie burthens: in whome such a note is not naturall, but by accident: for that cause, this note is ineffectuous.

The learned Conciliatore reporteth, that the knees appeering loose (as they were seperated) from the rest of the bodie: doe denote such to be weake in their going. Such hath the Physiognomer seene and noted to haue gone with the toes, and knees turning towarde the siluester part, that is, outwarde, and their knees tended vnto the domestical part, that is, inwarde. And such persons euermore are effeminate, and for the more part Cyrenes: as the Physiognomer experienced in many subiectes, and founde the same to be like. Such also are of a peeuish nature, that aptly they may be attributed to women for their like. Thus I thinke, sufficient vttered of the knees.

The iudgement of the shankes and legges. The.Lii.chapter.

Here the Philosopher doth Physiognomate by the shankes, and vttereth thre notes, by the tryple disposition of the shankes conceyued. The first note is, that if the shankes shall be strengthened, braced strong, and bigge: not by reason

son of the fleshynesse, but rather by reason of the greatnesse of the bones, and sinewes : doe argue such a person (after nature) to be strong : applyed after forme to the Male kinde.

Aristotle vttereth a seconde note, that the shankes slender, and sinewes strong, doe denote a lecherous person, light, and vnstable in motion. And thys note here conceyued of the byrdes, hauing the like legges : which for that according to life are light and vnstable, and haue but a little of the earthly grauitie, yet much of the ayrcall lightnesse. Insomuch, that these are vnstable, and not taryng any time in one place.

Conciliatore vttereth, that the shankes slender, with a weakenesse of the sinewes : doe denote such a person to be fearefull : as afoze vttered, in sundrie places.

A thirde note, the Phylosopher vttereth : that the shankes ouer bigge, by reason of the ouer much fleshynesse, and not with an equallitic or iust proportion, so that beneath the ancles, these are bigge and fleshy, as the womens are : doe denote such a person to be weake of strength, grosse wytted, of a dull perseueraunce, vnshamefast, and hatefull, as wyrteth Rasis. To the same addeyth Aristotle, that hauing the like shankes, are applyed to the apparaunt comelynesse of them : which apparauncie is to be vnderstanded by the contrarie :

A pleasaunt discourse

contrarie : in that the apparauncie is a comli-
nesse, to haue the contrarie disposition and forme
in the fleshe : as that the same be moderated, or
meane proportioned, and not out of forme.

The singular Philosopher Aristotle, vnto
king Alexander wrote : that the thinnesse and
slendernesse of the legges : doth argue a weake
person, and ignoraunt. But the bignesse of the
legges, doth signifie a strong and stowte person :
and this (of the bignesse) is here ment when as
they be well boned, strong sinewed and brawned.
The legges slender, sinewed, and rough (after
Aristotle) seeme to indicate, the earnest desire to
the venericall acte. Forasmuch as their nutry-
mentall matter is conuerted into Sperme, and
applied vnto byrdes. The shankes ouer bigge
and yll fashioned, doe denote an odible, and vn-
shamefast person. Albertus reporteth that the
legges soft, are notes of an effeminate nature.

Antonius Cornazanus, in his booke de re mili-
tari concludeth, that the legges rounde filled af-
ter length, doth argue manlynesse, in a yong or
freshe Souldiour.

Conceane also, sayth the Physiognomer, that
the legges berie hearie, with much heare about
the Ciurp Scalp, doe signifie such a person to be
verie hybidinous, and applied for the forme, to
brute beastes.

Such

Such which are hearie vp to the hippes, and the like on the partes downewarde, are noted to be much and often desiring to coeate : as bittereth Aristotle, in libro de animalibus.

The shankes so fleshy behinde, that they beare out (in a maner like) to a woman with childe : doe denote a filthie temperament, in that creature : as wyrteth Conciliatore.

Michael Scotus wyrteth, that the shankes soft of fleshe, doe denote a femynine nature in that person.

The shankes bigge, throug the bones, fleshy, and hearie : doe signifie a strong person, bolde, warie, trustie, of a grosse witte, sluggish and of a dull capacitie, as affirmeth Michael Scotus.

The legges slender, strong sinewed & rough : doe denote a greedie desire, vnto the veneriall acte : for that their nourishing matter, is conuerted into Sperme : and applyed to the byrdes, as wyrteth Michael Scotus.

The legges slender, and not sufficient hearie, doe argue a weake person of strength, fearefull, of a good vnderstanding, faythfull, seruiceable, and seldome such are lecherous : as affirmeth Michael Scotus.

The legges euermore naked of heare, doe signifie a chaste person, weake of strength, and lightly & sone fearefull : as affirmeth Michael Scotus

A pleasaunt discourse

Scotus.

The legges verie hearie, doe signifie a hearie person, about the Ciuirp Scalp, leacherous, simple, often vaine, vnstable, and abounding in euill humours: as wyrteth Michael Scotus.

The iudgement of the ancles.

The. Liii. chapter.

Here the Phylosopher instructeth, to Physionomate by the ancles of the fete: and uttereth two considerations of the notes, according to the two dispositions and formes: which with their relations appeare of the wordes and sayings in the text. Such strong sinewed, and well brawned about the ancles, are noted strong after nature, and applyed to the Male kinde.

Such much fleshie, and weake sinewed about the ancles, are iudged weake of strength, and courage: and applyed after nature, to the female kinde.

But as touching the seconde disposition and forme, in distinguishing these better: Rasis uttereth, that when the ancles shall be bigge, as thoue a fleshinesse: doe argue such a person to be a dullarde, and vnshamefast.

Conciliatore reporteth, that such which shall be strong sinewed, and well brawned about the ancles:

ancles : are denoted strong , and bolde : and contrariwise the shankes and ancles bigge, and euill formed : doe demonstrate suche a person to be weake , a dullarde , and vnshamefast : these hitherto Conciliatore.

The ancles bigge, though the fleshinesse , and much bearing outwarde , doe signifie a weake person, of small labour, fearefull, warie, saythfull, and tractable: as affirmeth Michael Scotus.

The ancles hauing verie apparaunt sinewes, and strong : doe demonstrate a strong person, bolde, proude, and stowte : as wyrteth Michael Scotus. These hitherto of the ancles , shall here suffice.

The forme and iudgement of the fete.
The. Liiij. chapter.

Here the Philosopher doth Physiognomate, by the condition of the fete : and deuidenth them into foure partes. As touching the first disposition, he vttereth that such hauing the fete sufficient bigge, strong sinewed, and well braiued : in such maner , that the sinewes and muscles appeare , and that the greatnesse of the fete appeareth, by reason of the bignesse , both of the bones and sinewes , and not by occasion of the much quantity of flesh : doe indicate a strong person,
bolde

A pleasaunt discourse

bolde and stowte : applyed for the forme vnto the male kinde.

The Physiognomer Cocles uttereth, (that the bignesse of the fete signifyng the like abovesayd) ought not to be condempned, or possesse an overmuch fleshinesse : in y (according to Rasis) the fete hauing much flesh, or appearing very fleshye, and that these are formed fast or harde in the composition : doe innuate such a person to be of a dull vnderstanding, & slender capacitie : applyed for the superstitious vnderstanding, vnto the female kinde.

The singular Philosopher Aristotle (in libro de secretis secretorum) uttereth, that the fete formed fleshye : doe denote such a creature to be foolish, vnadvised, and a mouer or procurer of iniuries to men.

The fete decerned small and slender in forme, doe signifie such a person to be strong, and stowte of courage : after the minde of Nuntius Naturæ.

The learned Aristotle also reporteth, that such hauing the fete formed contrarie vnto the first manner, as appearing narrow in the breadth, in which the ioyntes seeme not to appeare : are denoted weake of strength, feeble of courage, and to be effeminate.

The fete (sayth Cocles) which are decerned slender, and in the forme appeare amiable: in such manner that these are found rather more soft, than strong :

strong: are applyed according to the passions of the minde, vnto the female kinde: that is, such haue the naturall conditions attributed vnto the female kinde.

The auncient Rasis uttereth, that the fete formed small, comely, and fayre: doe demonstrate such a creature, to be prone vnto the venereal act, or a leacherer, myrric, full of ieauses & sportes: the causes of these dispositions, are the complexionall qualities consisting in him.

Here conceyue (sayth the Physiognomer) that the hotenesse and moysture in euery creature, are the speciall causes, procuring the bignesse of the fete. But the coldenesse is knowne, to be the consequent cause, occasioning the smallnesse of fete. Of which according to the diuers forme, and condition of the fete, are the diuers qualities answerable caused, and doe lyke issue: as a like of this reason, afore uttered in many places.

Such which haue the toes, and the nayles of them crooking, lyke vnto the Haulkes talions or claws: are denoted (after the minde of Aristotle) to be deceyters, thieues, violent catchers, and filthie talkers. The like iudgement is to be giuen of the fingers, and nayles so crooking. For the Physiognomet alwayes obserued and knewe these, which possessed the nayles and fingers thus proportioned and formed; to be of a Cholericke

Qualitie:

Qualitie:

A pleasaunt discourse

qualitie: yet this note I saw (sayth he) to be laudable, in iolly warriours, and right good souldiers, and in those which by Mars beame seemed to be gouerned, in their great attempts.

Certaine report (sayth the Physiognomer) that Aristotle here meaneth, by the vnschamefast persons, these naturally theues, violent prollers, and euill tongued. I affirme (sayth Cocles) that by the martiall theues, the Philosopher doth meane the worthe souldiers: forasmuch as such which liue and applie their wittes and minds in the warres, exercise none other then warlike attempts (after the maner of the common spoylers, and theues) in purchasing great booties and spoyles, here and and there, whether these attaine it by right or wrong, after a warrelke custome, as we daylye see. And as further in the Physiognomie of the Planet Mars shall be vttered, and in the posture of Mars in the hande. &c. to come forth.

The toes decerned close ioyned together, do denote such a person, to haue a naturall scowring or fire of the bellie: and such a creature applyed for the forme, vnto that kinde of Quaille (which seeketh his swode by freshe waters) for his often and much durging.

Rasis reporteth, that when the heeles are seene small in forme, doe indicate such a person to be weakke of strength, and fearefull.

The

The heeles decerned bigge, and full of flesh: doe denote such a person to be strong, and bolde, as the former Rasis uttereth.

Albertus and Phylemon report, that the brest of the foote when the same shall be formed fleshy, and not hollowe: in such maner, that treading with the same on the earth: it seemeth to lie with an even upper face of the sole on the gronde: doth innuete such a person to be craftie, and malicious: for this is a note of the colde flegme abounding on the foote. And this easily receyvethe formes, in asmuch as that the same is of a lyght cause moued of the weake mouer. And of this is the craftinesse in that subiect caused.

The Philosopher Aristotle uttereth, that whose inner part of the sole of the foote, shall not be decerned hollow, but on such wise filled, that with the whole foote (in the treading) the same toucheth the ground: is denoted to be a creature wilie, mutable, and full of deceptes.

When the brest of the foote shall appeare hollow, and in a contrary maner vnto the first: doth signifie by the contrarie, of such a condition, the goodnesse of vnderstanding, and a good composition well directed, and the goodnesse of conditions.

When the hollow of the foote, shall be with a leantnesse: doth portende the Melanchollie, and consumptions, in that creature.

C.ij.

The

A pleasaunt discourse

The learned Conciliatore vttereth, that the fete thicke, and short, doe denote such a person, to be strong and hardie.

The fete verpe long, doe denote such a person to be deceptfull, and wicked, as wyth the Conciliatore.

The fete exceeding meane, both in the thinnesse, and shortnesse: doe demonstrate a wicked person.

The soles of the fete, seemly compownd with fast fleshe: doe denote such a person to be strong, bolde, and a good iourneyer, or geer on fote.

The fete soft, through the large filling of the skinn aboute: doe demonstrate such a person, to be a deceyuer.

The fete crooked, and hauing the soles verpe hollow, and wrinkled: are persons to be shunned, for that such are craftie, and wicked in their dooings.

The soles of the fete, euen a lyke: doe denote such a person, to be weake of strength, and an euill goer on fote.

The heeles slender and soft: doe argue such a person to be weake of strength, and fearefull.

The heeles bigge, and fast of fleshe: doe denote such a person to be strong, and bolde.

The soles of the fete, and heeles long, and filled with fleshe: doe indicate such a person to be foolish,
and

and peeuish : especially if the toes be soft, & large.

Whose com: asse of the fete is hollew, is argued to be a person cy:champspect, wittie, & honest.

The fete hauing a much quantitie of fleshe, with a hardnesse compassed : doe denote a peeuish bnderstanding, foolishnesse, and a louer or p:ccurer of iniuries.

The fete small, sayze & tender : do argue such a person, to be a fornicator, and setting by himselfe.

Certaine Authours report, that hauing the toes close ioyning : doe cyther denote the flure, or scowling of the bellie, or the stincke of sweate, and rammish sauour of the bodie, in that person.

The auncient Rasis vttereth, that when the handes, and fete shall be amiable, and small : doe declare the condition of the whole bodie, to bee weake, and the heate of the same to be but small.

The wortheie Albertus reporteth, that suche women which haue long fete: are aptest, and doe lightly conceyue with childe. These hitherto, sufficiently vttered, of the fete.

The iudgement to be giuen of the motions and walkings in generall.

The. Liiij. chapter.

The Philosopher (in libro regimine principum) vtterereth, that the ouermuch swiftnesse in treading, doth argue a hote qualitie. Such a per-

A pleasaunt discourse
son which treadeth and goeth a very soft pace, is
of a colde and flegmaticke qualitie. But he which
treadeth and goeth a meane pace, is of a tempe-
rate qualitie.



The paces large, and slow: doe procéde of a
laudable discourse, and that such a person shall
prosper (for the more part) in his workes, and
deedes, as the Physiognomer obserued in his Pa-
trone Alexander Bentiuolus, the sonne of Iohn
Bentiuolus, the second of that name.

The

The shortnesse of the paces, doth impute the contrarie, that is, frowarde conditions, and to be euill disposed in his workes.

The selfe same confirmed of Rasis, where he uttereth that the paces large, and slowe or softly, doe denote a friendly person, and the paces quick and short, to be a hastie person, and very carefull in all his businesse, yet is he ignorant to bring them about, and to end them.

That famous Albertus reporteth, that the pace of a man proceeding of the inclination of nature: doth demonstrate of the same, what the qualities of the minde, and conditions are.

Such which treade by long paces, in their goings: are noted bolde of courage, and strong, after the minde of Albertus.

Such hauing disordered paces, are denoted to be of an euill disposed minde, niggards most commonly sad, and disquieted with many cares. Such encombred with a meruellous sorrowe and heavinesse, treade with contrary paces from the former. And if such bee craftes men, then are they close minded.

The swiftnesse of pace, in bearing the bodie vpight, and in a seemely parsonage: both argue a quicke witted person, and subtile: and one which better beginneth matters, than endeth them.

The creature which moueth the eyes quicke,

Ge. liij.

and

A pleasaunt discourse
and often shutteth them together, and bending
wholye the bodie as he goeth : is iudged to be
very fearefull, a niggard, craftie and full of de-
ceyte.

If any though the swiftnesse or fast going,
hath a troubling of the eyes, the heade steepe
standing, and breatheth fast : such a person is de-
noted to bee bold, vncoustant and very craftie.

Such treading with short paces, and hastening
or quicke : are argued to be weake of strength,
fearefull and niggardes.



when

When the handes and fete, moue together, with the bodie, in the going (and that seemly) and softly, they be carped, and moue: with a little declining, both of the head, and necke, after a seemly manner, is iudged (after the minde of the Physiognomer) to be a person strong, bolde, and baliuant of courage, applyed to the Lion: as hath bene noted, in sundrie persons. Such a person the Physiognomer noted that worthy Hanniball Bentiulus, the sonne of the mightie Iohn Bentiulus, his singuler benefaour.

A slowe pace by nature, doth indicate a dullnesse of witte: except some mightier notes, contrarie the same.

If any hath a curious slownesse of pace (that sometymes staying) turneth the head, and looketh about him: doth bewray such a person, to be high minded.

Such which in the mouing and going, haue the shoulder poyntes brawned straight out, and large: are boasters, and full of wordes: applyed, to the horse.

Such, which moue the shoulder poyntes, and that these shall be crooked, are noted wittie persons: applyed to the Lion.

Such which turne the fete thwartly (or in a contrary manner) in the going, that the toes seeme to crosse, one before the other, and make (the
forme

A pleasaunt discourse
and often shutteth them together, and bending
wholye the bodie as he goeth : is iudged to be
very fearefull, a niggard, craftie and full of de-
ceyte.

If any though the swiftnesse or fast going,
hath a troubling of the eyes, the heade steddylye
standing, and breatheth fast : such a person is de-
noted to be bolde, inconstant and very craftie.

Such treading with short paces, and hastening
or quicke : are argued to be weake of strength,
fearefull and niggardes.



When

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Such which turne the fete thwartly (or in a contrary maner) in the going, that the toes seeme to crosse, one before the other, and make (the
forme

A pleasaunt discourse

forme of a tryangle in a maner) by that maner of going : and that through their weake legges also such doe stagger , as though these were broken or loose in the ioyntes, are conditioned to the woman, as certaine report : such the Philosopher in the chapter of the shankes, doth affirme to be hatefull, and inueticundious.

Whose pace shall be slowe in going , doth argue such a person to be weake of strength, and of a dull capacitie.

The mouing of the Nose, with the mouing of the Muscles, and cheeke bones in the going, doth denote such a person to be pzefull : and contrarie to this in the going, that the nose turning bpward, doth like argue such a person, to be pze-full.

Such which lift bp the shoulders, in the going disorderly, or that the one member be bigger then the other : are windie, and troubled as it were, with a certaine kinde of Melancholie. This note is especially berified, when as the neck is leaning vnto one side : as the like the Physiognomer obserued in a certaine Scholler and countrie man of his, and in certaine of the Religious.

Such which shrugge to and fro with the body, and rubbing themselves, and if these properly be eloquent : are noted mightie flatterers, and dissemblers: applyed to the Spannell : which part
lye



lye for feare, and partly for reliefe at his masters handes, doth so shygge together, and flære or fawne on his master. Of which, these (as I may terme them Spaniels) are with dyligent care and heede to be considered, in that the greater part of them, seeketh and attempteth treasons. Albertus and Conciliatore, doe partly affirme this. Of these was one Seraphinus a Pisis, a perfitte Chyrurgian.

Such which go with a leaping or dauncing paze, and bearing out the buttock, and with the countenance borne bright: are noted to be Cy- neds and womanly persons.

Such whose knees bende in the going, doe eyther fall vnder the thraldome of service, or else into some great miserie.

The

A pleasaunt discourse

The reason of this is, in that the debilitie of the sinewes, doth portende the weakenesse of brayne, and by the consequent, the imbecilitie of vnderstanding.

Such which treade on the toes, in (such sort) going outwarde with them, that the heeles seeme to make an angle behinde: are noted of a womanly nature, yea and Cyneds: especially if the knees seeme to knock togyther, and bende in the going.

Such which haue an artificiall pace, and by measure goeth, or that swiftly, and their eyes moue quick, with a smyling countenaunce: for the passion, are moued vnto euery difference of the position.

Such a person which hath a chyldlike lōke, when he beholdeth anye pleasaunt thing: these shal you suppose to be giuen (or at the least prone) to picking and stealing.

Such a person which hath the pale of that foule named a Storke, with the shoulder pointes and necke drawne togyther in the going, and wyth the like positure of the eyes: is iudged like in conditions to the Storke.

Such which sometimes looke to the earth, with a clowdie and frowning foreheade, and the upper eye lodes drawne togither, and that the eyes sometimes turne bpwarde, with a bearing bp-
right



right of the heade : are noted to be wholly occupied in wicked deuises and thoughtes.

Such which with straight, and strong legges, doe orderly go : are noted bolde, and vnpacient : yet is boldnesse, with a balyauntnesse of courage signified.

Such which with a quicker pace, and more disorderly are hasting in their pace : are noted rashe, and foolish.

Such which treade and go (after the maner of the Hart) with the heade and eyes, vsing the aforesayde walking in these : are not onely iudged to be vnstable, but to dye an euill death.

Such which for the more part, go so nyce-ly on the toes, that scarcely any burte is seene on the outsidess, of the reast of the shooes : are argued to be

A pleaſaunt diſcourſe
be of a womanly nature, and that theſe to be
Cynedes, and ſuch which exerciſe and follow the
veneriall conditions: eſpecially if the ſeete be a-
myable, ſmall, and with flatte heeles.

Such which treade with ſtrong, and faſt
ſoales of the ſeete: are noted ſtrong and manly:
vnleſſe the body otherwiſe be weake, and that the
knees bende in the going. Theſe hytherto of the
nature and teſture of the paſes, and going, ſhall
here ſuffiſe.

The iudgement of the hearineſſe, in diuers
partes of the body. The

Lv. chapter.

For as much as a great doubt in iudging, pro-
ceedeth through the diuerſitie of the hearineſſe
in perſons: the Phyſiognomer thought good, to
utter here the words of the ſingular Phyloſopher
the worthy Conciliatore, and other learned in
the ſame.

Fiſt Aristotle (in Methaphoricis) wytteth,
that ſuch perſons which haue hearie legges, are
venerious, applyed to the Goate.

Such which be verie hearie, about the breaſt,
and belly: are alwayes wanering of minde, and
vnconſtaunt: applyed to the byrdes, which haue
the breaſt and belly like hearie, after the kinde.

Such which be verie naked of heare on the
breaſt,

breast, or at (the least) haue verie little or fewe heares to be seene : are inuircundious, persons applyed vnto women.

Such which be not much hearie, in the partes of the bodge, but in a meane : are noted honest persons, and of a good nature.

Such which haue the browne of the shoulder payntes hearie, are noted (as afoze) that they neuer continue stable of mind : applyed to the birds.

Such which haue the backe, or chyne of the backe very hearie, are noted inuircundious and lecherous persons, applyed vnto beastes.

Such which haue the necke behinde hearie, are argued to be liberall persons, and stowte : applyed to the Lyon.

Such which haue a sharpe chinne, are persons of an honest minde, and nature : applyed after the forme to the Dogge.

Such which haue the heares of the eye browes nere ioyning togither : are sadde persons, and couetous : applyed vnto the similitude of the passion.

Such which haue the heares of the eye browes shed ouer the nose, and spzed vpwarde vnto the temples : are denoted foolish persons : applyed for the forme to the Hogge.

Such which haue the heares vpzight on the heade, are noted fearefull, applyed vnto the similitude of the passion : in that persons fearing, their

A pleasaunt discourse
their heares doe then start vp.

Such which haue the heares of the heade, very crisped : are also fearefull, and applyed to the passion.

Such which haue stiffe, and very crisped heares on the heade, are lyke denoted fearefull.

Such which haue the heares of the heade crisped, or curled at the endes, are persons honest conditioned.

Such persons which haue a high forehead, are noted liberall, and slowte : applyed for the forme to the Lyon.

The heade long, wyth the heares growing downe deepe on the forehead, and nere to the nose : doe argue such a person, to be liberall : applyed vnto the decent comelineffe and apparancie of the same.

The worthy Conciliatore uttereth, that heares growing within the eares : doe denote such a person, to be quicke of hearing, and reasonable conditioned.

If on the necke behinde, and the heade, and back, shall be much heare seene, such (by the agreement of authours) are argued to be strong, bolde, and slowte of courage.

It is also reported, that such hauing the necke behinde bearded : are noted liberall, applyed for the forme vnto the Lyon.

Such quantitie of heares consistiſſing on the ſhoulder poyntes, and necke behinde : do witneſſe pꝛauithneſſe, and an obſtinate minde : and with this to be vnconſtant, applyed foꝛ the condition to birdes.

Such hauing the breaſtes very hearie, oꝛ but thinnie of heares : are inueticundius oꝛ impudent perſons, applyed foꝛ the kinde vnto beaſtes. Such hauing the breaſtes altogether without heares, are applyed to women. But ſuch are applyed to men, oꝛ named manly, which haue their backe partes hearie.

Such a perſon, which ſhall be onely hearie on the breaſt, is noted a conſtant perſon, and well ſticking vnto his woꝛde and pꝛomiſe: and the Whiſtlers report, that the ſame note, to declare a hoteneſſe of the heart.

The much quantitie of heares on the bellye from the nauill downewarde, doth indicate ſuch a perſon to be luxurious, vnſtable, and a great feeder by nature : applyed foꝛ the foꝛme to birdes.

Such which haue the legges hearie, are vengefull : applyed foꝛ the ſimilitude to the Goate.

Such bodies cotted (in the partes) with a muche quantitie and long heares, are denoted fierce, cruell, and vnapt to be taught : theſe notes are here conceyued of the accidentes of the ſame matter, taken wholy of the outward appearance.

A pleasaunt discourse

Nowe resteth onely to Physiognomate by the
aces, and doings of the same subiect.

Philemon reporteth, that the man which hath
a much quantitie of heares, in most partes of the
bodie : is declining, vnto a brutish nature.

He which hath a decent quantitie of heares,
on the backe of the hande, especially about the
nether part, and aboute the thombe, and on the
fingers : is iudged to be a person, of a good quali-
tie, and honest nature.

The ouermuch hearinesse, on the handes : doth
denote such a person, to be wauering, and uncon-
stant : applyed for the similitude to birdes.

Such a hearinesse, if it be scattering, and dis-
orderly : doth argue an vnrordinate qualitie, and
an euill nature.

Very little or fewe heares on the handes, to be
seene : doe denote a weake bodie, and a feminin
or womanly nature.

The handes quite (without heares) to be seene:
is a note of euill conditions, and to be a presump-
tuous soyle, and an effeminate person. And this
the worser, if he hath no beard : for then is he com-
pared, to the gelded person, and his conditions.

If the heares be decently small, on the backe of
the hande, towarde the neather side, and ppwarde
on the backe of the foure fingers, and vnto the
two first ioyntes, of the fingers, and that they be
fewe

sewe in quantitie, small, and of a changeable colour, doe argue a readie witte, subtil, and a deepe understanding.

The iudgement of the stature, and quantitie of the bodie.

The. Lvi. chapter.

As much as vnto the whole bodie briefely belongeth to utter (Plinie and Solinus report) that the perfite boundes of the length and largenelle of the bodie, haue not as yet bene discribed of any: yet doe the Phisitions witnesse, that the naturall length of mans bodie to be seven foote: and that the valiaunt Hercules was founde to be within this bounde. And that the largenelle or breadth of his bodie, to be lyke so much: for howe much the distaunce is, betwene the two endes of the middle fingers (the armes and handes) stretched out: and so much is the distance betwene the crowne of the heade, and sole of the foote. By this reason also (the olde wyters) named man, the little worlde: in that if a circle were drawne about him, he woulde then be founde as wholye round. For which cause, if any person doth exceede this quantitie of length, he is then noted to be tall and long of stature: but the person which lacketh of this, or is lesser of stature (then this description

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aboue)

A pleasaunt discourse

aboue) is then noted short of personage. And whose length and breadth, are not a lyke, is named yll shapened of personage. So that the quantitie euermore of the partes, or of the whole bodie (in respect of a meane) ought to be applyed vnto the measure of the whole bodie.

The Philosopher Aristotle, doth Physiognomate by the quantitie of the bodie, as by the smallnesse, and bignesse of the same: first as touching the quantitie of the booke verie small, he reporteth, that the small persons in quantitie and stature, are of a readie and quick wyt: & prompt in attayning anye thing, and passing both in the conceauing and knowing of matters. And this in as much as to the quantitie of body absolute, & in as much as is by reason of the space, in which the same is: to which Gulielmus adding a reason of this matter reporteth, that those in which the arteriall bloude, and both the spirite and naturall heate speedily and forthwith proceede from the heart vnto the braine, and vnto the cogitative vertues: those are of a sharpe and prompt wit, in taking, and generally in conceauing. And this in as much as by reason of the space, in which such a motion is; and I here name that an apprehension or conceauing, and knowledge: and of that knowinge, iudgement and discretion: of which manner and condition, are the persons small or little of

of quantitie. For in those (as the Physiognomer affirmeth) the bloude, the lively spirite, and natural heat hastily and swiftly proceede, and are moved from the heart vnto the braine, or vnto the cogitative vertues : in which such a motion is on the small, and short space : and euen the same is in very small persons, in as much as by the quantitie of the body. Although the Philosopher seemeth in the first, to Physiognomize by the smalnesse of the body, in comparing vnto the chollericke complexion, or the hote and drie qualitie. And the Philosopher meaneth, that although the smalnesse signifieth a sharpnesse of iuyt, and the goodnesse of perceyuing, in as much as is of that quantitie : yet by reason of the complexion, maye the contrarie be. For the small which are of a drie qualitie, which he meaneth, being hote and drie meates : and such which abounde in the hotnesse of body : as if he sayde, the small chollerick in qualitie, and in whome a drynesse and superfluous hotnesse consisteth, and that lesser beare sway, doe performe little or nothing, that is, they are alwaies vnapt or vnable vnto the performing, and perceyuing, especially vnto the well iudging or decerning. For the motion of the bloude and spirites in them is ouer swift, and by reason of the smalnesse of the space, and ouer much hotnesse causing them cursible, that they

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A pleasaunt discourse
neuer can consist in the same, as this in perfectly
perceiving and knowing. In the second, the Phi-
losopher instructeth to Physiognomate by the
greatnesse of bodye, in comparing the same vnto
the cold complexion and moyst or flegmatick. In
the thirde the Philosopher uttereth, to Physiog-
nomate by the smalnesse of bodye, in comparing
the same vnto the colde and moyste complexion.
And he meaneth, that the small which are of a
colde and moyst complexion: are perfite, that is
apt vnto the performing: although the blood
and spirite in these are moued vnto the hart spee-
dily, for the smalnesse of space: yet neuerthelesse
caused vnmouable, by reason of the complexion
or coldnesse, in that moysture restrayneth the
dryth and heate: and thus of the short and swift
motion of those spirites, by reason of the space;
and in a slowe maner, by reason of the moysture
of those spirites, shall the motion be caused com-
mensurated, and both a meane and temperate,
apt vnto the performing: In the fourth he Phi-
siognomateth by the greatnesse of bodye, by a
comparison vnto the hote and dry complexion: in
that such are perfite and quick in conceauing. Al-
though in those the space of motion be great, yet
the blood and spirite in them are verie swift mo-
uing, by reason of the great heate: and on such
wise in these, is a temperament of motion cau-
sed,

sed, and are apt vnto the performing. Here is to be conceaued, that although the hote and dry, and generally the chollerick, are of a difficill or hard conceauing, and of a dull wytte, by reason of the dryth, which hardly receaueth: neuerthelesse the chollerick bigge in bodye, are more persite, and apter conceaue then the small in quantitie of body. For when these giue and apply their wit vnto the conceauing and attayning of any thing, they long retayne the same with them: and although they haue the spirite and bloud moueable, yet for that the space of the motion is great, for that cause, before any other thing or matter occurreth, they first conceaue and take, & strongly retaine. For a more drynesse than moysture, consisteth in the hinder part of the braine of this creature. So that drynesse hath the propertie to attaine and receaue with difficultie, and when this hath receiued a forme, the same purchased, it retayneth for a long tyme: which contrarie is of the moysture. For the moysture or moyst braine behinde doth lightly receaue a forme, and soone loseth the same: in that the formes which are impzinted in the moysture, are not pserued any long tyme: but soone vanishe awaye. And for as much as the chollerick small in body, doe not so long consist in any maner, that any forme in their spirite can be fixed: yet are these neuerthelesse noted persite, as

A pleasaunt discourse

is alsoe vttered. For the learned Aristotle here meaneth, that the more chollerick in bodye, are perfite simple, but this vnderstanded in the comparison vnto the chollerick small of bodye. The Sanguine of complexion, and bigge in body, are very perfite: in that they be of a temperate moist qualitie, and of a good receyuing, and retayning.

In the exceeding, the Philosopher doth Physiognomate by the quantitie of the body, betweene a verie small and verie bigge, as vnderstanding of a meane. Of which such hauing bodies ouer much exceeding in greatnesse and heighth, or ouer much lacking in the smalnesse of bodye and stature, are perfite by hap: in that these sometymes are on such wise, & sometimes in a contrarie manner: according to the same, as they are dyuersly complexioned. So that by the consequent, such ouer small, and ouer bigge are vnperfite, in as much as vnto the extending: which maye be on such wise, and otherwise in the ouer small forme: so that the vnperfite is, as euery variable contingent or hapning: For that cause in stature and quantitie of bodye a meane: which are neither ouer small, nor ouer bigge vnto sense: are the aptest to perceyue and knowe.

The Physiognomer further vttereth that the person which is not of length, and largenesse a like is noted to be one, not in a due forme proportioned.

tioned.

Indagines briefly writing, of the stature of man alleageth an example out of the hystories: of one Maximinus Emperour, who for his notable and monstrous tallnesse, was of this found and iudged to be of a dull capacitie, and foolish. And of the same arose this proverbe, which is (Climacis Aegiptia, & Caliga Maximini) And that applyed now to men, of a great and huge stature, having euill properties, and conditions, and had in contempt for their rude manners.

Sundrie others the like, might here be uttered, which for breuitie (sayth Indagines) I omitte: yet is it well knowne to all men, that such which be of a monstrous tallnesse, are euermore of a dull capacitie, simple witted, and in manners rude: especially if they be leane, and very long of bodie, with the necke reaching forward, lyke to the Storkes necke.

In the Court of Frederick the third, & Charles Emperours did the worthy Indagines, note certaine persons very tall, and marvellous leane: who in conditions, were knowne to be very forward, and foolish. And from these persons, do not such much differ, which go crooked or stolping.

Here a man might aptly applie, the olde proverbe, which affirmeth, that seldome anye sayth, the long and tall person wittie, nor the short person,

A pleasaunt discourse

son, meeke and pacient : yet the person short of bodie, is noted to be of a readie witte, apt to attaine things, and in the ende very skilfull in many matters. And this onely ment by the quantitie of the bodie, and not of the qualitie, in that the same often falleth out the contrarie.

The person decerned meane of stature, and reasonably fat, and in the other members and parts decently formed : is noted to be ingenious, and prudent, and doth his businesse with expedition. These hitherto Iohn Indagines.

Michael Scotus wyrteth, that somewhat may be declared by the stature of man. First the stature long, and sufficient bright, and rather leane than fatte, doth argue that person to be bolde, high minded, presumptuous, vaine glorious, to much of a will, long angrie, sometimes lying, and in many thinges malicious.

The stature long, and sufficient fatte, doth signifie a strong person, yet lightly vnfaithfull, deceitfull, of a dull witte, selfe willed, a surmiser, vngratefull, and circumspect in his doyngs.

The stature very long, leane, and slender, doth denote a foolish person, much selfe willed, weake to labour, slowe, a great feeder, lightly crediting things to be compassed, as he wisheth them, and often lying.

The stature short, and bigge, is a note of a flegmaticke

maticke qualitie, and that such a person to be en-
vious, suspicious, more simple than wise, easily
perswaded to beleue things, long angrie, baine,
and well contented to serue.

The stature short and slender, and sufficient up-
right: is a note of a chollericke qualitie, and that
such a person to be naturally circumspect, of that
he doth, ingenuous, bolde, high minded, baine glo-
rious, of a good memorie, and vnderstanding, se-
cret, and a great surmiser.

The stature which bendeth naturally forward,
and not of age caused: doth denote a warie per-
son to himselfe, a niggarde, laborious, a grosse fee-
der, long angrie, not lightly crediting, secrete, and
yet of a dull witte, and fenere or cruell.

The stature or personage, which bendeth back-
ward: doth signifie a foolish person, of a small vn-
derstanding, and of an euill memorie, bayne, a
grosse feeder, and easily perswaded, eyther to the
good or euill. These hitherto, out of Michael
Scotus.

A perfitte instruction, in the maner
of iudging.

First consider, that a man may not hastily pro-
nounce iudgement, of any one note alone, but
gather and marke diligently the testimonies of
all

A pleasaunt discourse

all the members: and if there happen to thee, to appeere diuers notes, and that vnto diuers effects: then leane by the counsell of the Physiognomer, vnto the mightier, and worthier part. In that the qualitie of the whole bodie, consisteth of the qualitie of the partes. So that by one note onely, a man may not argue and iudge the affection or naturall motion of any person, but by sundrie together. Wherefore when thou wilt pronounce the happes to come of any person, to be eyther greater or lesser: then the same iudge, after thou hast thoroughly learned and vnderstanded of his nature and conditions. And in marking and obseruing this way of iudging, thou shalt seldome erre. As by example. If any hath the notes of a wicked person, & threatned to come vnto a miserable end: yet if such wickednesse doth then but a little moue him, then may it be coniectured, that such a person hath well mastered his wicked affections: contrarye to others, which (for the moze part) happen to come vnto cruell torments, or sustaine long imprisonment. And an other example, that if anye hath the notes of an yrefull person, and that anger doth then but little disquiet him: then is it to be thought and iudged, that he hath well repressed and bridleed the passions of yre: and enē h like iudgement may be giuen, in all others. This also marke, for a sure note in this Art, that

that the good and seemely forme of eche member, doth denote a good composition and strength of the body, whether that member be small or bigge, in respect of the bodye. And the formes of the members well proportioned, doe denote vertue: but euill fashioned, doe argue an euill conditioned person.

Yet the more open and manifest signs are they, which be caused & appeare in the principallest places, and these named the principallest, that are about the eyes, the forehead, the head, and the face. But the seconde and next place is the same, which is knowne to be about the shoulders, the breast, the belly, the legges, and the feete. But the last, is the part which is to be considered about the belly. But the generall difficultie or hardnesse of these, consisteth of the iudgement, euen as the like both the same both in the Arte of Astronomy, and Phisicke practise depende. And of this Galen affirmeth, that the Physiognomer maye erre in his iudgement, for dyuers causes: First, in that to any one note, a man may not trust: except the same be proper of it selfe, as is aboue declared. Therefore no one note alone maye be taken of any speciall parte of the body: in that by the nature of one particuler, both not the nature of man in generall consist. In the second there is errorre caused, for that to the alteration of nature
and

A pleasaunt discourse

and age, they doe not sometymes agree, in that there be notes, which sometimes declare the matter rather past, than to come: like as in the person of thre score yeares olde, which may be hearie: that doth then argue his leacherousnesse to be past, and not present to be affirmed. And sundrie wyters affirme, that the notes gathered by the fore part of the bodie, are knowne to be mightier then those conceived of the hynder part, as witnesseth Hypocrates, who willeth first to beholde and note the face of the sicke. And others also affirme, that those to be the mightier notes, which are taken of those members, by which the passion is exercised: as the notes which doe utter and declare the pre of the brest, and ribbes, which is exercised by the heart, within those parts placed. Further in that by the shoulders, armes, legges, and feete, strength is exercised: therefore are the mightier notes for strength, gathered and taken of them. And thus of the other members, gather and iudge in the like maner. But here for a playner vnderstanding of the Art, and that you may learne howe to iudge by the lyke, shall here be propounded an example or two, and thus ende the worke.

First this person (by whome the example is giuen) shall be imagined to be of a meane stature, yet rather vnto a smalnesse, than vnto a bignesse
of



of personage, and that the heade to be vniforme,
and agréable in proportion vnto the bodie, the
necke bigge and liuely, the heares on the heade
meane, yet rather thinne, than thicke, crisped and
not plaine, the foreheade of a comely forme, with
bigilant eyes, rather more inwarde standing,
than outwarde situated, and rather small than
bigge, being of a gray colour to the skie: the face
rather long than rounde, and rather bonie than
fleshye,

A pleasaunt discourse

fleshie, the cheekes not full puffed vp, but of a
meane bignesse: the eares rather small than big,
the nose chollericke or lyke vnto the Eagles bill:
the noſethrilles rather large than narrowe, the
mouth rather bigge than small, the teeth great
and thicke set: the lips like vnto the Lyons, so that
the vpper lippe be somewhat thicke, and the nea-
ther lippe somewhat bigge, yet not louse hanging:
the chinne long, and rather sharpe than rounde,
and the vnder chinne not palliolated, the whole
body rather bony than fleshie, the shoulder poynts
comely formed, the breaſt large with the reast of
the bodie proportioned: the haunches brawnied,
with a good fastnesse, and bending somewhat out-
warde: the legges rounde and seemely brawnied
in the partes, the fete seemely bigge and not
small, the heeles comely formed: and in pace goeth
vp-right, and in a seemely forme of length: and
whether he be polled or not polled, it forceth not:
and that such a person also of propertie, rather de-
clyneth vnto the good, than vnto the euill: and
that in all his attempts, he proceedeth with a
stoutenesse of courage.

In this seconde example, shall be vttered the
forme of a stowte and furious person, whose
members of the bodie ought to be thus propor-
tioned: first the heade sharpe or rounde, the nose
flatte and hollowe, the middle part or chest of the
breaſt



breast bearing outwarde, so that there be but a
 small distaunce betweene the heart and braine:
 the necke short, the eyes fierie, and spotted, the
 distaunce great (from the place of the stomacke)
 vnto the navill of the belly: the fatnesse of the bo-
 die fast, and not louse: the voice bigge and lowde,
 with a quicknesse of speach: and treading quicke,
 with a swiftnesse of paces: the bodie most hearie,
 and well bearded: the armes long, wyth ap-
 parant beynes: the handes rather bigge, than
 small:

Eg. s.

A pleasaunt discourse

small : that if slender, yet not ouer slender of body,
and that the reast of the members of the bodie , be
well proportioned : and that he be not long, or tall
of stature (for fewe such be hardie) and not Crane
legged , nor hauing the Peccocks pace . To con-
clude, the Physiognomer doth here giue warning
vnto generall Capitaynes of an host of men : that
they chouse (in no case) any vnder capitanes, which
possesse effeminate members , and bee like con-
ditioned : that is to saye , delighted in pleasures
and banquettings: in that such souldiours (for the
more part) fighting vnder their ensigne , were
knowne to be put to the worse, and driuen backe,
vnto the great discomfort of the whole host: which
experience Cocles had, and obserued in diuers and
sundrie battayles , in which, the lyke Capitaynes
(seruing for the onely desire of their belly, and
couetousnesse of money) brought their
Souldiours vnto a like lamentable
end, and miserable destruction.

And thus an ende, of this
worke of Physiog-
nomie.



A briefe reherfall of the notes of all the members, with their significations, in the forme of a table,

Of the heade.

First the heade bigge, doth denote a dull person, and applyed to the Asse. The heade little to bee foolish, and applyed to the Dogge. The heade meane of bignesse, doth argue a good witte naturally. The head Pineapple sharpe, to be vnshamefast, and a boaster. The heade short, and verie rounde, to be forgetfull and foolish. The head long in fashion to the Hammer, to be prudent and warrie. And in the forepart of the heade, a hollownesse: to be wylie, and yrefull.

Of the forehead.

The forehead small, to be vnapt to learne, but constant: and applyed to the Solwe. The forehead very bigge, to be slowe, and applyed to the Dre. The forehead rounde, to be of a dull persuerance, yrefull: and applyed to the Asse. And being somewhat a plaine forehead, to be circumspect: and applyed to the Dogge. A square formed forehead, to be bolde: applyed to the Lyon. The forehead smooth and euen, to be a flatterer: applyed to the fawning Dogge. The forehead bigge wrinkled, to be sturdie, and bolde: applyed to the Bull, and Lyon. A low forehead, to be sad: applyed

Es.g.

to

A pleasaunt discourse
to the passion. A long foreheade, to be a flatterer:
applyed to the Dogge. A high foreheade, to be li-
berall, applyed to the Lion. An ouer wrinckled
foreheade, to be vnthamefast. And puffed vp in the
temples, to be high minded, y^erefull, and of a rude
witte.

Of the eyes.

The eyes small, to be faint hearted, applyed to
the Ape. The eyes bigge, to be slow, and tractable:
applyed to the Dre. The eyes hollow standing, to
be enuious, and wicked: applyed to the Ape. The
eyes standing out, to be foolish: applyed to the Ass. The
eyes somewhat hollow, to be stowte of cou-
rage: applyed to the Lion. The eyes somewhat
bigge, and a little eminent, to be gentle: applyed
to the Dre. The eyes very wide open, to be im-
pudent. The corner of the eyes fleshie, vnto the
nose ioyning, to be malicious. The eyes of length,
to be craftie, and a deceyuer. The eyes bigge, and
trembling, to be desirous of women: applyed to
the passion. The eyes small and quivering, to be
thamefast, and yet a louer. How much the bigger
eyes, & so much the lesser malice, yet the more foo-
lishnesse. The eyes thwart w^yth thing, to be decept-
full, a niggarde, and y^erefull. The eyes bigge out,
to be foolish, fearefull, faint hearted, and vnthame-
fast. The eyes disorderly mouing, as one whiles
running, and an other whiles staying: to be rash,
disquiet,

disquiet, and troubled in minde, wicked, and a bypber. The eye liddes quiuering, to be fearefull: applied to the passion. The eyes swiftly moving, with a sharpe look, to be fraudulent, vnfaithfull, and a theefe. The eyes stedfastly looking, to bee troubled in mind, and a deceiver. The eyes situated as into a length, to be monstrous, a deceiuer, and enuious. Little bagges or bladders, swelling out from the eyes, to be great wine drinckers, applyed to the passion. Little bladders swelling out before the eyes, to be great sleepers: and applyed to the passion.

Of the nose.

The ende of the nose bigge, to be desirous of that he seeth: applyed to the Ore. The ende of the nose bigge, and turning vp, to be without discretion, and sluggish: applyed to the Sow. The ende of the nose sharpe, to be of a fierce yre: applyed to the Dogge. The nose round, being blunt at the ende, to be stowt: applyed to the Lyon. The nose rounde, with a sharpenesse at the ende, to be waivering of minde: applyed to the byrde. The nose wholly crooked, from the foreheade downewarde: to be vnshamefast, and vnstable: applyed to the Rauen. The nose crooked lyke the Eagles bill, to be bolde: applyed to the Eagle. The nose flatte, to be leacherous, and hastie in wrath. The nosethizils large, to be yrefull: applyed to the passion.

A pleasaunt discourse
nose stretched long, to the mouth, to be honest,
and bolde.

Of the eares.

The eares small, to be a scoffer : applyed to the
Ape. The eares bigge, to be a dullarde : applyed
to the Ass. The eares hanging, to be a foole : ap-
plyed to the Ass. The eares of a meane bignesse,
to be faythfull, and honest conditioned. The eares
ouer rounde, to be vnapt to learne. The eares
long and narrowe, to be enuious. The eares stan-
ding, verpe nere to the heade, to be a dullarde, and
sluggishe. The eares hearie, to be long liued, and
quicke of hearing.

Of the face.

The face fleshie, to be slowe : applyed to the
Dre. The face leane to be carefull, and circum-
spect. The face very fleshie, to be fearefull : applyed
to the Ass, and Hart. The face bigge, to be slowe:
applyed to the Dre, and Ass. A narrow face, to be
a niggard. The countenance looking downeward,
to be an hypocrite, and wicked. The face hollowe
without any bearing out: to be contentious. Like
to a drunken countenance, to be lightly druncke :
Like to an yrefull countenance, to be yrefull : and
applyed to the apparancie. Like to a shamefast
countenaunce, to be shamefast. The face defor-
med, and a wric, to be euill conditioned. The face
long, to be vnshamefast. The face of a small cause
sweating,

sweating, to be craftie, leacherous, and a great feeder. The face very little, and rounde, to be foolish. The face long, and leane, to be bolde: verie crooked, long, and leane, to be malicious: larger from the foreheade, vnto the lawes, to be a lyar. Narrower from the lawes, vnto the chinne: to be enuious, and contentious.

Of the lippes.

The lippes thinne, hanging one ouer the other, to be bolde, and hardie, applyed to the Lion. The lippes thinne, and harde, to be p̄sfull, and vnapt to learne: applyed to the Sow. The lippes thinne and soft, to be slowte: applyed to the Lion. The lippes bigge, that the vpper hangeth downe ouer the neather, to be foolish: applyed to the Asse. The vpper lip bearing out, that the gummes be seene: to be a wzangler, and spitefull: applyed to the Dogge.

Of the chinne.

The chinne sharpe, to be saythfull: applyed to the Dogge. The chinne small, and short, to be enuious, and cruell: applyed to the Serpent. The chinne in a maner square, to be honest conditioned. The chinne long, and downewarde sharpe, to be a craftie fellow. The chinne rounde to be effeminate: applyed to the woman. The vnder chinne hanging low downe, to be leacherous. The chinne hauing a pitte, or deuided at the ende, to be a wily

**A pleasaunt discourse
person, and libidinous.**

Of the bearde.

The woman bearded, to be lecherous : The woman having no bearde at all, to be honest conditioned. The mans bearde over hearie, to be Melancholike, of a naturall cause. The beard seemely formed, to be of a good nature, of a naturall cause. The bearde vnseemely fashioned, to be of an euill nature, of the contrarie cause.

The colour of the eyes.

The colour red aboue, to be yrefull : applyed to the passion : very blacke to be fearefull : which the propertie of the colour giueth : blacke and yealowish of colour, to be honest conditioned : applyed to the comelineesse thereof. Gray or white, to be fearefull : which the propertie of the colour giueth. A darke yealow, to be honest conditioned : applyed to the Lion. And fierie to be vnshamefast, yet full of myeth. Variable of colour to be fearefull : applyed to the passion. And shining bright, to be luxurious, applyed to the Cocke, and Raven.

The colour of the face.

The colour redde aboue, to be shamefast : applyed to the passion. The cheekes red aboue, to be louers of wine : applyed to the passion. The cheekes & nose of the liuers rednesse, to be most detested.

The colour of the breast.

**Of a fierie colour, to be yrefull : applyed to
the**

the passion.

The colour of the whole bodie.

Merke blacke of colour, to bee fearefull of courage: applyed to the blacke Hore. Merke white to be fearefull: applyed to the woman. Swartish of colour, to be meanelly strong: ycalow of colour to be honest conditioned: applyed to the Lion. Verie red or ruddie, to be willic, & ingenious: applyed to the Wolfe. A verie pale colour (except it be of sicknesse) to be fearefull: applyed to the passion. Of a hunnie colour, to be sluggish: of a naturall cause. Of a firie color, to be long angry, hard to be pleased, and very furious. And pale (not proceeded of ouermuch studie) to be vicious, & wicked.

Of the teeth.

The sharpe teeth, if they be long, fast, and bearing outwarde: to be a great feeder, yrefull, and wicked, applyed to the Dogge, and Hore. The teeth bigge and broade, to be simple witted, baine, of a dull capacitie, and lasciuious: applyed both to the Ore, and Ass.

Of the voyce.

The boyce lowde and bigge, to be inturious: applyed to the Ass. The beginning bigge, and ending small, to be yrefull: applyed to such which crie oute, and to the crying of the Ore. The boyce small, soft, and broken, to be fearefull: applyed to the woman. Bigge and high, to be verie yrefull:

A pleasaunt discourse

prerfull : applied to the mastie Dogge. A soft voice without reaching, to be gentle : applied to the sheepe. The voyce small, and lowde, to be prerfull : applied to the Goate.

Of the necke.

The necke bigge, to be strong : applied to the man. The necke slender, applied to the woman : bigge and fleshie, to be prerfull : applied to the Bul. The necke meane, to be stowte : applied to the Lyon : long and small, to be fearefull : applied to the Hart. The necke verie short, to be wply : applied to the Wolfe, and Catte. Such sufficient strong, about the knot or ioynt of the necke, are wittie, and of a good capacitie. Such there weake, to be dullardes.

Of the breast.

The breast bigge, and well fashioned, to be strong : applied to the man. The breast large, and well compact, to be strong : applied to the Lion. Hearie on the breast, to be vnconstant, and bolde : applied to Wydes. The breast without heare, to be vnshamefast or else fearefull : applied to the woman : very fleshie to be vnapt to learne, and sluggish. The space from the throte bole, vnto the bottome of the breast, larger than from the bottome of the breast vnto the nauill of the belly : to be wittie, and of a good capacitie. The pappes fatte and hanging downe in men : to be weake and effeminate,

minate. A bigge peece of flesh bearing out on the left side of the bzeast in the forme of (a Lakes heade, or sinewe sprung vp) and that there be one, or many heares growing on it : is then an argument of honour, and riches as Ptholomie wytteth.

Of the shoulders.

The shoulders fashioned bigge, to be strong. The shoulders euill fashioned, to bee weake of strength : well compowned, to be liberall : but weake compowned, and bearing vp thinne, to bee a niggard. The shoulders bearing sharpe vp, to be deceitfull. The shoulders broad, to be strong, and of a good capacitie. And narrow, to bee a dullarde.

Of the stomacke.

Such fatte about the stomacke, to be strong. Such not fatte, to be weake. The bellie bearing out bigge, to be a great feeder. The bellie small formed, to be of a good capacitie. And hearie from the nauill downewarde, to be full of woordes : applyed to Byrdes.

Of the backe.

The backe narrowe, to be weake. The backe bigge formed, to be strong. The backe large, to be strong, and high minded. The backe crooked, to be a niggarde, and yll condicioned. And equally formed, or in a meane, to be of a good nature.

Of

**A pleasaunt discourse
Of the armes.**

The armes very long, to be strong, bolde, honest, and gentle. The armes short, to be a procurer of discorde, and lecherous. The armes beatie, to be vnconstant, & lecherous: applied to byzdes.

Of the handes.

The hands short, and very bigge: to be rude, and a dullarde. The hands fatte, with the fingers like: to be a theefe. The handes small, to be vnconstant, and wilye. The paulmes of the handes, vnto the wrefles broad, and narrow bpwarde, to be a ryotter in his first age.

Of the nayles of the fingers.

The nayles large, smoth, thinne, white, red, blishe, and cleare withall: to be wittie, and of a good capacitie. The nayles narrow and long, to be cruell, and fierce. The nayles rough, and rounde, to be prone vnto the veneriall act: applied to the propertie. The nayles very short to be wicked: applied to the property. The nayles smal, and crooked, to be a greedie catcher: applied to the hawke. The nayles verie little, to be a craftie beguiler. The white prickles of the nayles, to be wealthie, and to haue manye friends. The blacke prickles in the nayles, to be hated: applied to the naturall cause.

Of the nayles of the toes.

The toes and nayles crooked, to be vnshamesfast: applied to the Byzdes. The nayles thinne, and

and well coloured, to be of a good witte, and honest conditioned. The toes ioyning close together, to be fearefull: applyed to the Quayle.

Of the nauill.

The space large, from the bottom of the breast, vnto the nauill: to be dull of capacitie, and a great feeder: applyed to the naturall cause. The space equall, to be wittie, and honest conditioned: applyed to the naturall cause. The stomacke from the nauill vnto the breast fleshie, to be wicked after Polemone. The same space soft, and well compact: to be stowte, and high minded.

Of the ribbes.

The person well ribbed, to be strong: applyed to the male kinde. The ribbes narrow, and weake compowned, to be weake: applyed to the female kinde. The ribbes filled aboute (as they were blowne vp) to be full of wordes, and foolish: applyed to the Dre, and Frogge.

Of the loynes, and Hypochondria.

The person well loyned, to be a louer (of the hunting) of wilde beastes: applyed to the Lion, and Dogge. The Hypochondria thinne and flatte, to be fearefull: applyed to the Frogge. The Hypochondria fleshie, vnapt to be taught.

Of the haunches, and hippes.

The bones of the haunches bearing outwarde, to be strong: applyed to the male kind. The bones

of

A pleasaunt discourse
of the haunches slender, to be feareful, and weake,
applyed to the woman. The hippes well sinewed,
to be strong : applyed to the male kinde. The
hippes fleshy, to be weake : applyed to the wo-
man.

Of the Pecten.

The Pecten very hearie, to be libidinous, yet
prosperous : applyed to the naturall cause. The
Pecten very thinne of heare, to be chaste : applyed
to the naturall cause.

Of the buttockes.

The buttockes sharpe, and bonie, to be strong:
applyed to the male kinde. The buttockes fleshy
and fatte, to be weake : applyed to the woman.
The buttockes dried in fleshe, to be euill condi-
tioned : applyed to the Ape.

Of the legges.

The legges bigge sinewed, and brawned, to be
strong applyed to the male kinde. Small sinewed,
to be libidinous : applyed to Wydes. The legges
bigge and euill fashioned, to be vnshamefast. The
cawses of the legges bigge, to be an euill mane-
red person. The cawses of the legges soft, to be
most effeminate. The legges slender to be dull of
capacitie : yet this sayleth often in the learned
students. The cawses verie bigge bearing out, to
be sluggish, and rude manered. The cawses
meanely bigge formed, to be wittie, and honest
condi-

conditioned.

Of the knees.

The knees bigge, to be an effeminate person :
 applyed vnto the excessiue appearaunce of them.
 The knees verpe slender, to be fearefull : applyed
 vnto the excessiue appearance of them. The knees
 bending forwarde, to be effeminate : applyed to
 the woman. The knees fatte to be fearefull : yet
 liberall. The knees leane to be strong, and hardie.

Of the ancles.

The ancles strong sinewed, and bratoned, to be
 strong : applyed to the male kinde. The ancles
 much fleshy, to be weake : applyed to the woman.
 The ancles broad, to be strong : applyed to the
 naturall cause. The partes about the ancles, o-
 ner fleshy, to be foolish : applyed to the propertie.
 The heeles very slender, or thinne, to be fearefull :
 applyed to the propertie, and condition of them.

Of the feete.

The feete strong sinewed, and bratoned, to be
 strong : applyed to the male kinde. The feete
 weake sinewed, and small, to be effeminate : ap-
 plyed to the woman. The inner partes (of the
 soles of the feete) not hollowe, but so filled with
 flesh, that they make no hollownesse at all in the
 steppe on the ground, is noted to be craftie : ap-
 plyed to the naturall cause. The feete bigge and
 fleshy, to be foolish : of the naturall cause. The
 feete

A pleasaunt discourse

feete thicke and short, to be weake, of the naturall cause. The feete slender, and short, to be wicked, of the naturall cause. The feete ouer long, to be willy, of the naturall cause. The feete fleshye, and hard, to be a dullarde: of the naturall cause. The feete small, and fayre formed, to be a fornicator: applied to the propertie of the note. The feete much hearie, to be lecherous, and bolde: applied to the naturall cause. The feete naked of heare, to be weake of strength, and courage: of the naturall cause.

Of the hearinesse of the partes.

The legges hearie, to be vnerious: applied to the Goate. The brest and belly very hearie, to be vnconstant: applied to the Wydes. The shoulders hearie to be the lyke vnconstant, and applied to the Wydes. The back very hearie, to be cruell: applied to the beastes. The necke behinde hearie, to be liberall, and stotote: applied to the Lion. The heare of the eye browes leyned together, to be a sadde person: applied to the passion. The heares of the eye browes growing downewarde towarde the nose, and spreading vpwarde vnto the temples, to be folishe: applied to the Solwe.

The heare of the heade standing straight vp, to be fearefull: applied to the passion. The heare of the heade very crisped to be fearefull: applied to the Wydes. The heares crisped at the endes, to be strong,

strong, and bolde: applyed to the Lion. The heares turning vp, in the vpper part of the foreheade: to be liberall, and stowte: applyed to the Lion. The heares of the head plain, to be simple. Much heare of the heade, and thicke: to be an euill conditioned person.

Of the going, and moouing.

The pace slowe and long, to be wittie, and strong. The pace slow and short, to be wittie, yet weake. The pace long and quick, to be strong, yet foolish. The pace short and quicke, to be both foolish, and weake of strength. The shoulders bending forwarde in going, to be high minded: applyed to the Lyon. The person going with the knees & fete turning in, to be weake of strength: applyed to the woman. In the talking, wyththing, or shrugging the bodie, hither and thither, to be a flatterer: applyed to the fawning Dogge. Leaning vnto the right side in the going, to be a Cyneade: applyed to the excessiue appearance. The eyes quicke moouing, to be greedy and quicke catchers: applyed to the Hawke. The eyes quick and often moouing, with a feddinesse of the bodie: to be wittie and of a readie vnderstanding: applyed to the condition of the passion.

Of the personage, and stature.

The person verie small of personage, to be quick witted, and prompt in attayning any mat-

Hb. J.

ter:

ter : of the naturall cause . Such verie bigge of
personage , to be of a dull capacitie , and thereof
hardly conceyuing : of the contrary cause : after
Aristotle. Small of personage, and of a hote, and
drie qualitie chollericke , to be vnapt (readily to
conceyue) and to iudge , or decerne any matter
rightly . Small of personage , and of a colde and
moyste qualitie : to bee apt to conceyue , and
readily to decerne, of the contrary cause . Bigge
of personage, and of a hote, and drie qualitie, to be
wittie, and readily to conceyue . Bigge of perso-
nage, and of a colde and moyste qualitie, to be dull
of capacitie : of the contrary cause . The perso-
nage euill fashioned, and very tall of stature , to
be dull of capacitie, and euill conditioned : applied
to the forme . The person of a comely perso-
nage , and meane of stature , to bee
wittie, and honest conditioned :
applied to the naturall
cause.



An

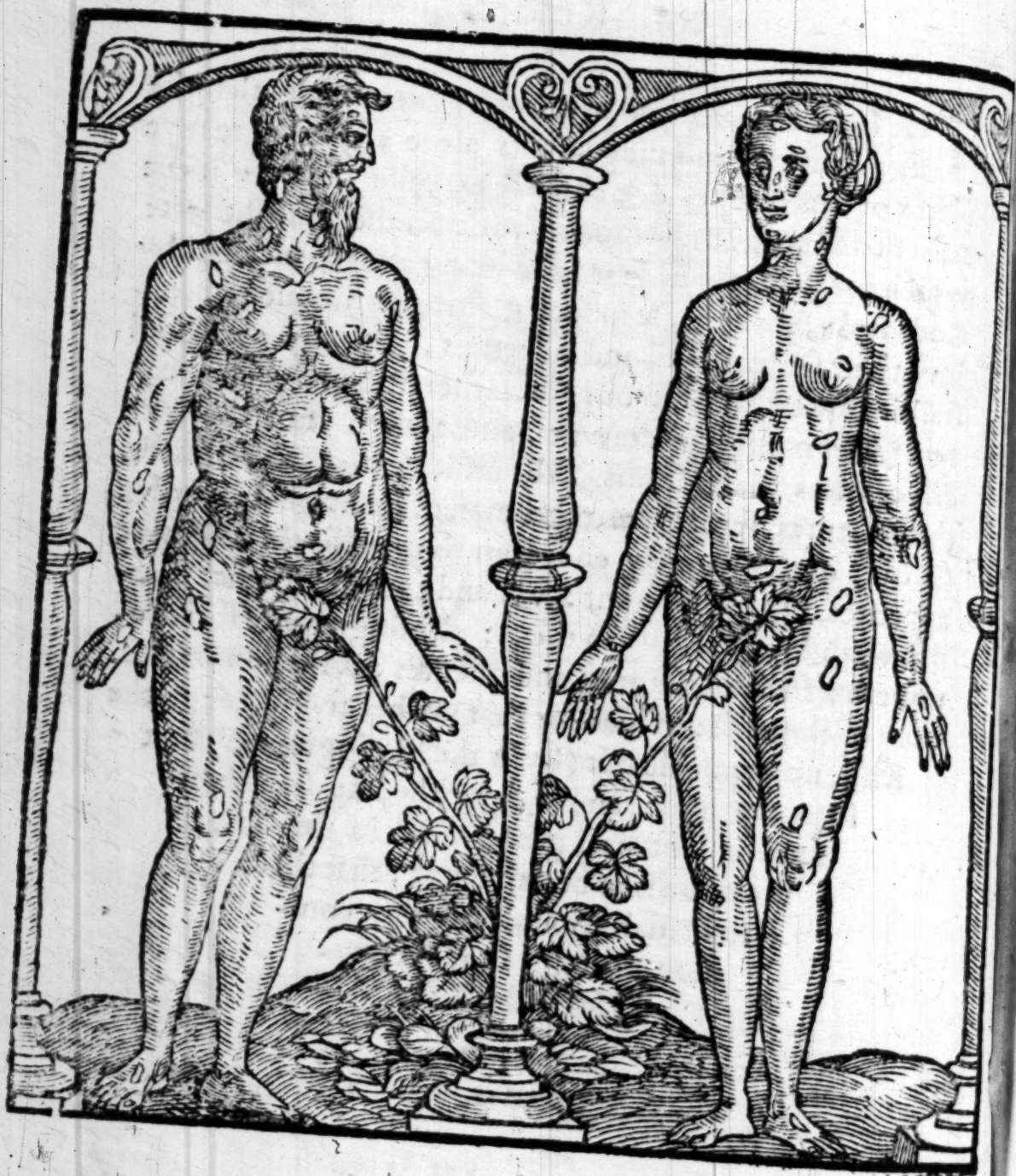
*An admonition vnto the
gentle Reader.*

THe same consider and note for a generall rule, that the significations and iudgements afore vttered in manye places of this Booke, doe chiefly extende, and are ment rather to happen and come to passe on the brutishe sort: which for the lacke of grace, and being not regenerated by Gods holy spirite, these in such maner, are mooued to follow their sensuall will and appetites. For by a naturall frailtie, proceeded from our forefather Adam, euery creature (after nature) is drawne, and allured vnto the lyke dispositions, and passions of the minde. But to be brieft, the creatures which are regenerated through the holy Ghost, doe not onely endeouour to mortifie their fleshly appetites, but seeke to put away and correct all other inormities, and vices resting in them: although there still continueth a frailtie to sinne, and offences daylye committed, euen of the wise: which for that we bee so intised of the flesh, no marueyle is it (sayth the Phisiognomer) that so manye insue, and followe the like steppes of sundrie sentences pronounced in this Art, the more is to be lamented: that these so bestiall, shoulde bee thus common amongst vs, as we dayly see and know.

Finis,

Hh.ij,

A



A briefe treatise of the signification of Moles,
seene in any part of the bodie: writ-
ten by the Greeke Autor
Melampus.



First, if the man shall haue a Mole on
the foreheade, doth indicate that hee
shal possesse much wealth, and riches.

The woman hauing a Mole on
the foreheade, doth demonstrate that
she shall eyther gouerne, or else come vnto a high
dignitie.

If the man shall haue a Mole aboue the ouer-
browe, doth argue that he shall couple and ioyne
in mariage, both with an honest, wealthie, and
vertuous woman.

The woman hauing a Mole in the same place,
doth denote that she shall ioyne in maryage, both
with a riche, fayre, and comely person.

If the man shall haue a Mole on the ouer
browe, then let such a person refraine from mar-
riage altogether, or all his lyfe time: for that such
a person (if he marry) shall haue fīue wiues, in his
life tyme.

The woman hauing a Mole, in the like place:
to haue likewise so many husbandoes (as the man
wyues) in hir lyfe tyme: as Melampus writeth.

If the man haue a Mole, on the nose somewhat

Wh. it.

ruddie,

A pleasaunt discourse

ruddie, and another the like in the priue place : doth indicate, that such a person to be ouer much giuent, to the veneriall ad.

The lyke Mole seene, eyther on the nose, or eye of the woman, and that she hath the lyke on hir priue place : doth signifie the same, that is as fore spoken of the man.

If the man shall haue a Mole, ouerthwart the nose : doth denote that he shall wander, hither and thither, through Countries and Cities.

A Mole the like standing on the womans nose, doth portende that shee shall traueyle on foote, through sundrie Countries, and that she hath the lyke Mole besides on the priue place.

If a man haue a Mole, on the gullet or throte, doth demonstrate, that he shall become very rich.

If the woman haue a Mole, on the neather sawe, doth indicate that she shall leade hir lyfe, in much sorrow, and paine of the bodie : bicause she hath that within the bodie, which shall hinder hir from the teaming, or bearing of children.

If the man shall haue the forme of a Mole, on the tongue : doth demonstrate that he shall marry with a rich, and beautifull woman.

If eyther the man, or woman, shall haue a Mole on any of the lippes : doth portend, that he, or she, to be a great feeder, and a glutton.

If the man shall haue a Mole on the chinne,
doth

doth argue that he shall be riche, both in the sub-
stance of money, and in possessions.

The woman hauing a Mole in the same place,
doth indicate that she shall come to the like welth,
as the man: and that shee hath besides, the same
lyke Mole, right aloft, or agaynst, the mylt.

If a man shall haue a Mole in any of the eares,
doth argue that he shall be rich, and much reue-
renced, and spoken of.

If the woman shall haue the same, and that in
the lyke place: doth denote the lyke good happc,
and fortune to hir; and that besides she hath, the
lyke Mole placed, on the thigh or hammes.

If the man shall haue a Mole on the necke,
doth promise that he shall become very rich.

If the woman shall haue a Mole so placed: doth
indicate, that the lyke good fortune, and wealth,
shall ensue vnto hir.

If the man shall haue a Mole, in a maner be-
hinde the necke: doth demonstrate that he shall be
beheaded, except God (through earnest prayer)
preuent the same.

If aswell the man, as the woman, shall haue
a Mole on the loynes: doth demonstrate a weake
and poore kindred, and to be alwayes needie.

If on the shoulders of the man, shall be seene a
Mole: doth signifie imprisonment, and sorowes
of the minde.

A pleasaunt discourse

If the man shall haue (as is aboue sayde) a Mole on the throte, doth promise that hee shall marry, both with a rich, and beautifull woman.

If the woman shall haue a Mole on the same place, doth signifie that she shall also marry, both with a wealthie, and a verie fayre, or comelye man.

If eyther in the mannes, or womans handes, shall a Mole appeare, doth denote the prosperous good lucke, and enioy of chilozen.

If eyther the man, or woman, shall haue a Mole on the breaſt, doth threaten that he, or she, shall be much harmed by pouertie.

If the man shall haue a Mole on the place, right agaynst the heart: doth denote him vndoubtedly to be wicked.

If the woman shall haue a Mole, on the left breast, then pronounce the lyke iudgement, as of the man.

If a Mole shall be ſene, eyther on the mans, or womans belly: doth demonstrate that he, or she, to be a great feeder and glutton.

If a Mole in eyther the man, or woman shall appeere on the place right against the Splene: doth signifie that he, or she, shall be much passionate, and oftentimes sicke.

If eyther the man, or woman, shall haue a Mole on the bottom of the belly, doth argue much debilitie,

debilitie, and to be often sicke.

If a Mole in eyther the man, or woman, shall be seene nere to the priue place, doth denote that he, or she, shall be vnspeakable desirous, and vnsatiat in coeating.

If eyther the man or woman shall haue a Mole on the 23urp r2bm2m it selfe, doth portend, that he shall beget men children: and she contrariwise, beare women children.

If a Mole shall appeare on that part (about the 23urp r2bm2m) in eyther the man, or woman: doth denote the great increase of riches, and much wealth.

If the man shall possesse a Mole, on the knee, then he shall obtayne a comely, and wealthy wife.

If the woman shall haue a Mole, on the right knee: doth signifie hir to be both honest, and vertuous. But if a Mole appeareth on the left knee, then such a woman shall enioy many children.

If the Man shall haue a Mole, on the ancle of the foote: doth denote that he shall take vpon him, the womans part. And the woman hauing a Mole the like placed: shall take vpon hir, the mans part.

If eyther the man, or woman, shall haue a Mole on the foote: doth promise the great good lucke, and enioy, of many children.

To conclude (this is to be learned) that the notes or Moles, seene on y right side, eyther of the
man

man or woman : doe euermoze denote honestie,
and riches : but on the left side, to be harmed with
calamities, and continually poore.

FINIS.

The conclusion to the gentle
Reader.

THus after the possibilitie of my skill, haue I
perfourmed my booke, though not altogether
in so learned an order as I woulde, to please my
Countrimen withall : for well I knowe that no-
thing doth moze content, and satisfie the eares of
men, than to vnderstande and knowe straunge
matters, and the hidde properties and natures
consisting in vs, which this worthe Art of Phi-
sognomie liuely setteth forth. In the same I
haue vttered such pleasaunt matter, as I thinke
both delectable to reade, and necessarie to the fur-
therance of the singuler Arte. If to some men I
shall seeme not fullie to haue satisfied theyr de-
sires herein, according to their expectation, or not
haue so cunningly handled the same, as the liuely
matter it selfe offereth, and is worthe of : in re-
spect of the great commoditie that this laudable
Arte bringeth, and causeth in a common weale,
being

being thoroughly knowne to men. I referre mee then wholly to the learned correction of the wise, beseeching them friendly to giue knowledge vnto the Printer, or to me, & being detected of my fault, will willingly correct and amend the same: for wel I wote, that no treatise can alwayes be so workemany handled, but that somewhat sometymes may fall out amisse, contrarie to the minde of the wyter, and contrary to the expectation of the reader. Wherefore my petition to thee gentle Reader is, to accept these my traueyles, wyth that minde I doe offer them to thee, and to take gently, that I giue gladly, in so doing I shall thinke my paynes well bestowed, and shall bee encouraged hereafter to trust more vnto thy courtesie.

I may here compare my selfe with two or three examples, not altogether impartinent to my purpose. It is wrytten of one Falarus Thebanus, a Capitaine, who being in the fielde with his Armie, readie to giue battaile, notwithstanding, hee was marueylously (at that instaunt) bered with a sore disease of the Lungen, yet couragiously hee set vpon his enemies, in the ioyning of which battaile, he fought himselfe, and being then stroken on the bresta with a speare, his griefe ceased, and was for ever after healed of the same.

A like example to this, we haue of Mamillus
Bubulus,

Bubulus, King of the Tuskans, who hauing a stripe in the necke, there remayned behynde a peece of yron, which through the smalnesse of it, coulde be by no meanes got out. He on a tyne, ryding on hunting, his horse happened to ouerthrowe him, the fall was so boystrous, that the little peece of yron flewe out of his mouth, and so was healed.

As those two, Falarus, and Mamillus, beeing both diseased men, were contrary to their expectation healed of their griefes: euen so I beeing weake in skill, and in knowledge, and therefore doubting my successe, yet boldly aduenturing this my booke into print, shall by your gentle accepting of it, contrary to my desert, be released of my feare. But I feare me, I shall not be so happy, as eyther of these were, but rather chaunge that fortune with Cornelius Rufus, who dreaming he had lost his eye sight, and that one did leade him, in the morning when he awaked, found himselfe blinde in deede: euen so I in doubtfull maner dreaming of Momus, when I least thinke of him, shall finde me encountered of him: for what fault is there so small, which Momus will not finde. If the learned sort brought vp alwayes, vnder Minerua, are sometymes touched of him: much moze I who neuer tasted of the learned Lake, but rather alwayes rudely taught,
among

among the Smithes of Vulcanus forge, muste
 needes be stung of him. Seeing therefore I doe
 halfe perswade my selfe, that I shall not obtaine
 the friendly countenaunce of all men: yet I doe
 not doubt, but the wise, will giue me their good
 worde, and will consider mine intent, as it is in
 deede, that is, to please the common sort, for whose
 onely sake, I haue taken these paynes, and haue
 published this booke: and will not so much regarde
 the yll, or well handling of the matter, as my
 good intent. And therefore (gentle reader)
 once againe I craue at thy handes,
 the thankfull accepting of these
 rude labours of mine: and
 thus the fauor of God,
 be with thee al-
 wayes.

FINIS.



The Bookes and Treatises of mine sundrie
tymes printed.

1 An Epitomie of the whole Arte of Physiog-
nomie, gathered : and imprinted by John May-
land for me, in the yere of mans redemption. 1556.

2 A pleasaunt Almanacke inuented for these
thre yeares, as 1560. 1561. and 1562. uttering such
necessarie matters, as yearely are published, and
these in a most ample maner, with a Table for
the rysing and setting of the Sunne euery day in
the yeare, seruing especially for London: and wor-
thie rules (named extraordinarie) for the weather,
and other husbandly rules for the common sort,
right profitable. This imprinted twise by Tho-
mas March, dwelling neare to Saint Dunstons
Church. Anno. 1560.

3 A pleasant Treatise of the Interpretation of
dreames, gathered part out of the learned worke
of Ponzettus, and part out of the Greeke Autho-
r Artemidorus, with many new additions, helping
the booke : and this imprinted a thirde time by
Thomas March. Anno. 1567.

4 A brieft treatise of Gardening, instructing
the apt ordering, preparing, and sowing of the
Garden, with sundrie profitable helpes and re-
medies agaynst the noyous wormes, beastes,
flies, &c. that commonly annoy Gardens : increa-
sed

sed by me, and impzinted a seconde tyme by Thomas March. Anno. 1563.

5 A pleasant Treatise, intituled, naturall and artificiall conclusions : impzinted twice by William Copland, in the yeares. 1567. and 1568.

6 A little Treatise of the interpretation of dreames, fathered on Ioseph that godly person. &c. with a fewe Problemeames added in the beginning of it, answering to the matter : and impzinted by the sayde Copland, in the yeare of our Lord. 1567.

7 A large discourse and Hyfforie of Gardening, by me a thirde tyme increased, in which is not onely vttered a number of pleasaunt secrets, needefully to be knowne in a Garden, but the Physicke helpes that the herbes serue vnto, and that easie to be prepared, annered orderly : to which in the ende added, a profitable Treatise of the hummie Bees, and of the commoditie of theyr hummie and ware purchased, with other secretes opened in the same, seruing to Physicke and Chirurgerie right profitable to be knowne : and at the ende of this, an other fruitfull treatise added, intituled, certaine husbandly coniectures of the state of euery yeare, in the forme of an euerlasting Prognostication, with rules as profitable for Cattaille, as lessons for the benefit of health. &c. and thys impzinted by Thomas March. An. 1568.

8 A fruitfull Treatise, intituled the Contemplation
tion

tion of myſteryes, contayning muche laudable matter, needefull to be knowne, in this our time vnto all ages: and imprinted by Henry Denham dwelling in Water neſter rowe, Anno. 1571.

9 A Contemplation of Mankinde, contayning a large diſcourſe of all the members and partes after Phiſiognomie, from the head to the foote: and a Treatiſe in the proper place added, of the iudgement of certaine lines ſcene in the forehead, purchaſed by earneſt traueyle of a ſkilfull Jewe: and in ſundrie places of this booke, hath the Phiſiognomer learnedly added, many notable and ſtraunge examles, that giue a great light, helpe, and furtherance, vnto the profeſſors, and yong ſtudents of this Art: with a Treatiſe of the ſignification of Moles, ſcene in any part of man or woman, written by a Greeke Autor, named Melampus: and imprinted by William Seres, Anno. 1571.

The bookes of mine in a readineſſe to be imprinted, and reſting with the Printers.

i A delectable Treatiſe, intituled the Jeweller of inuentions, conteyning certaine marueylous, and of theſe profitable, and pleaſaunt practiſes, gathered out of certaine woꝛthie woꝛtters: and
this

this in a readinesse wyth the Printer Henrype Denham.

2 The second Tome of the worthe Treasures of Euonimus, containng the perfitte wayes in drawing many excellent waters for the preservation of health, & the distilling of Dyles out of most Spices, wyth the attayning of manye royall baulmes, and Dyles out of the Brimstone, Vitrioll, and Ambre, verpe comfortable to man, the purchasing also of Potable Golde, with the sundre newe inventions of Aqua compolita, and other laudable matters to long here to write. For the better helpe and furthering of these, the Printer of his part hath endeoured to beautifie the booke to his great charge, with sundre excellent Furnaces, and rare formes of bodyes, the rather that many Dyles and waters, may the cunningly be drawne: and this looke for at the handes of Henry Denham, dwelling in Water noster row.

3 A profitable booke, containng large principles, and fruitfull instructions, for the ignorant in the Latine tongue, that be desirous to attaine the delectable commodities of Astrologie, in deuining vniuersally of most matters: with many laudable rules of Astronomie, seruing for saylers, and to other worthe purposes. This worthily named, a Methodicall document, into the singuler skilles of the celestiaall motions: which remaineth in a

At. s.

readinesse

readinesse, with the late wife of Edward Sutton.

4 A proper Treatise, intituled the Myrrour of Tyne, in which manye singuler predictions of dearth and plentie for ever, are vttered in a diuerse maner, and a large discourse of the Comets, with their significations at the appearaunce, and the threathnings generall of the Eclipses, both of the Sunne and Moone, happening in any of the twelue signes, with extraordinary rules for the weather, not the like hitherto published of none: besides profitable instructions, for the preservation and health of bodie. &c. This also remaining in the handes, of the sayde wyfe of the late Sutton.

5 A delegable Treatise, containyng manye fruitfull Probleames or Demaundes, and their Apt aunswares, as touching sundrie phisicke poyntes about the state of bodie: and rules after the maner of Probleames, that vtter the cause of the more death of persons hapning in the Equinoxials, and Solsticis, with other Probleames that vtter the causes of straunge appearaunces in the ayre: gathered by a singuler man named Ponzettus, out of the Arabians, Greekes, and auncient Phisitions in Latine. This in a readinesse, with the Printer Thomas Marth.

The Bookes which remaine with me fully
ended, and neare brought to
an ende.

1 A paradorall Compasse, contayning a large
description of all the celestiaall Cycles of the
Sphere: a marueylous order taught in the moti-
ons of them, with the infinite vses that these serue
vnto, for the knowledge of the true distaunce of
places: besides a larger description of the places
situated and lying neere to the North pole, and
how temperate and habitable the places are their
founde to be: a further discription also of places
toward the South pole, howe habitable they are:
and a large description of the Celestiaall ymages,
lying aswell on the North, and South side of the
Equatour, as of the Ecclipticke: with the rising
and setting, of the fixed Starres, &c. gathered out
of the best and latest wyters in our tyme, and in
a maner readie to the printing.

2 A proper Treatise for the iudging of byrnes,
contayning a playner and easier Methode for
yong practitioners in Physicke, than hitherto hath
beene published of any: to which for clenly helpes,
sundrie pleasaunt cantelles added, and these profi-
table in iudging: which is in a readinesse, to the
printing.

3 The guide of the Matrone, contayning many

Fig.

Singular

singular practises for the skillfull midwife, in the bringing a bedde of daungeraus birthes, and of these desperate, both with the instrument, and learned medicines: to these the occasion why so many marueylous formes of monsters, are conceived and borne: and the remedies for the most diseases hapning to women, learnedly taught, and of singular practise knowne: besides a lively garnishing of all the partes of women, from the heade to the foote added, in a moze skillfull maner, than hitherto hath beene vttered of any: and these practises purchased of manye iolly Dames, and Countesses of Italy. Such minded to haue a priuate Copie written out of this worthie worke, let them resort vnto Maister Barkers Shoppe, or Maister Walleyes in Paules Church yerde, and there they shall vnderstande of the Authour, with whome they may common, when the worke is fully brought to an ende.

4 Two pleasaunt Bookes of Paulmestrie, I haue traueyled to set forth into Englishe: in the first, both the Physiognomer and Paulmester Coeles, go about to conuince the false principles, and vaine reasons of one Anthiocus Cesenatis, in placing of the Planets in the hande: with other vaine arguments very frivoulous, that this skillful Coeles seemeth to confute, both by his Authorities alledged, and experiences knowne: and this handled

led in Dialogue maner, as betwene the maister, and the scholler. In the other, hath Cocles bestowed great diligence, in gathering together the opinions of manye wyters, and placed manye handes liuely figured, with his experiences annexed, for a playner conceyning and vnderstanding of the Art: which booke, he here seemeth to name his great worke of Paulmestrie. That if any be minded to haue a priuate Copie of these two bookes, let them resort vnto maister Barkers shoppe, and there they shall common with the Autho^r.

5 A pleasaunt Treatise of Metoposcopic, or a diuining and iudging on all the lynes seene in the foreheade, wrytten into sundrie Aphorismes, for a readier instruction vnto such as be desirous of the skill of this Art, vnknowne to many: to which is adioyned. I. examples liuely counterfeited, according to the diligent obseruation of the Authour: who appeareth to be a learned Doctor of Physick, and singular Mathematicane (as Myzaldus, and others witnesse of him) named Thaddæus Nemicus Hagecius, of Hagek. This in a readinesse to the printing, yet if any be desirous to enjoy a priuate Cope of this, let them resort vnto maister Barkers Shop, and there they shall common with the Translatour, and knowe his minde for the wryting of the Pamphlet.

6 A proper Treatise, intituled the Physiognomie of the Planets, gathered out of the best writers, by a singuler Chirurgian, destiller, Physiognomer, Chiromanticer, and Geomanticer, named Bartholomew Cocles of Bononie : for the vse and commoditie of his deare, and especiall friend M. Alexander Bentiuolus. &c. This in a readinesse, to the Printing.

The two seuerall Treatises which I promised to set forth, as the one of Physick, conteyning speciall secretes, in the drawing forth of Oyles out of the seven Mettalles, and other simples, for the vse of Physick: and the other a last part of Alexis Piemont, to which I promised besides the skillfull practises, to annere sundrie newe inuentions, in the drawing of many costly Oyles, and waters: to be applyed as well inwarde for the preservation of health, as outwarde for the liuely garnishing of partes, with the colouring of the heares of the heade yealow, or flaren of colour. This traualle, haue I fully accomplished, in the seconde Tome of the Treasure of Euonimus: and added many other newe inuentions, and secretes, that are not to be founde in the Latine Copie: this (as afoze vttered) in a readinesse with the Printer.

6 A proper Treatise, instructing the daungerous tymes of the sicke, according to the Moones course throughout the twelue signes: written by the
the

the auncient Physician Hypocrates. To this annexed a pleasant Treatise, intytuled the agreement of Physicke, with Astrologie: and this in a readinesse, to the printing.

7 Certaine learned secretes of Physicke, helping the most diseases that happen from infancie, vnto olde age: with many newe, and rare inuentions added, as the lyke not exstant. At the ende a singuler Treatise annexed, for the letting of bloud out of any veyne of the bodie, after the instructions both of Physicke and Astronomie, with the skilfull iudgement of the bloud let out, in the knowledge of sundrie diseases: and other secretes profitable to be knowne: this in a readinesse to the printing.

8 The manifolde and rare practises of the Astrologie, inuented by the learned Stoflerus, and others, is in a maner readie to the printing: to which in the ende shall be adioyned, the psagogicall introductions, and rules of the Ephemerides, gathered out of the best wryters: and fieldes

Tables of Domifying, for the latitude of London, shall be annexed in the proper place of this Treatise.

FINIS.

Imprinted at
London, by Wil-
liam Seres,
dwelling at the West
ende of Baules Church,
at the signe of the
Hedgehogge.

Cam priuilegio ad imprimen-
dum solum.

Anno. 1571.

FINIS

